

Curate (J.) *Matthews.*
K S C O T S 1777

Presbyterian Eloquence

DISPLAYED;

OR

Their manner of TEACHING and
PREACHING exposed;

From a Variety of authentic Extracts,
collected from their Books, Ser-
mons, Prayers, Letters, &c.

Interpersed with

Some genuine and curious Adven-
tures on different Occasions.

*Tolluntur in altum
Ut lapsu graviore ruant.*

The Tenth Edition carefully corrected, with large
Additions.

L O N D O N:

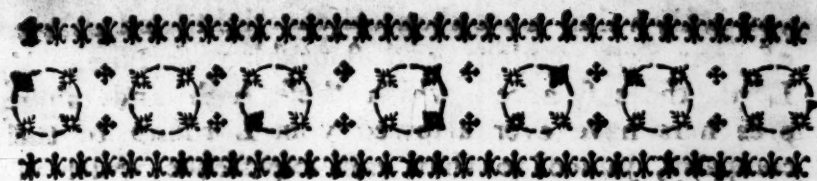
Printed in the Year M, DCC, LXVI.



Printed in the Year M, DCC, LXXVI.

L O N D O N :

The Town Hall, Coventry, with large



*To the R. H. P. and P. of the K. the
most G. and very G. P. of the present
P. of the C. in Scotland, E C.*

MY LORD,

AS there was never any book and patren more suited to one another, than this book is to your Lordship; so there were never any reasons more satisfying than those that have induced me to this dedication: for first, if, in this incredulous age, some men should charge the following relations of any falsehoods; it were an injustice done to your Lordship to pretend, that any man is so capable to vindicate them as your Lordship, who, amidst the throng of so much ecclesiastical and civil business at court (from which you are now fain to retire for ease and refreshment, to your wonted solitude in the country), have been very constant and close in the study of those extraordinary books cited in this pamphlet; and so unwearied an hearer of those wonderful preachers of whom I now treat, that you have every day heard them with joy for many hours together; and never failed, with your own hand, to write those learned and elaborate discourses I have here published, and many more of the like nature; in which zeal (to your glory and to the shame of other professors be it spoken), you had no equal, but one reverend ruling-elder, a bonnet-maker in Leith-wynd.

So that, my Lord, this dedication is but only the offering to you some few of the rare sayings, and comprehensive sentences, which grace and adorn those papers that your Lordship has been at such pains to collect, and are still so careful to preserve; and which

you justly value more than all the rights and charters of your very opulent and flourishing fortune. My Lord, the easy access which these high and mighty preachers have ever allowed your Lordship to their company, joined to that vast experience which you have now acquired in the stile of the curates, by your allowing them so fairly and fully to make their defences at the council-board, gives you such a title to judge of the works of these *contending parties*, as none but yourself can pretend to. Your Lordship knows well, it is impossible for the ablest curate or prelate amongst them all, to imitate the *precious, powerful, soul-ravishing, heart-searching eloquence* of those sons of thunder, Kirkton, Rule, Shiels, Areskine, Crichton, Dickson, &c. and that there is such a real difference betwixt their sermons and that of the prelatical party, that if the first be gospel, as your Lordship is fully persuaded, then it must be received by all men, for an unquestionable truth, that the gospel was never preached in Scotland when prelacy prevailed in it, as your Lordship, and the godly part you patronize, have often affirmed: and though this were not evident to all that compare the works of the present professors with those of their opposites, yet your Lordship's simple word would pass in the world for a sufficient proof of it; lying, flandering, or the least known falsehood, being infinitely below such a true gentleman: Nay, there is no heroic virtue more conspicuous in your Lordship than your veracity, which hath so filled the minds and mouths of all who intimately know you, that it must needs one day make a considerable figure in the account of your Lordship's life, which cannot miss to see the light in a short time, being, that for these three years last past, you have so successfully laboured to furnish plenty of memoirs and authors for such a work.

But *2dly*, some of the malignants, who have no taste for such spiritual sayings, as daily drop from the pens* and tongues of the covenanted brethren, may accuse the books and sermons here cited of nonsense; but, as ill-natured as the world is grown, they must own, that your Lordship has been very long, and very

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ry intimately acquainted with the truest and best nonsense ; so that being a compleat master of it yourself, it must be allowed that you are also a very good judge. Besides, my Lord, the *curates themselves* cannot deny, but that your Lordship is fully qualified to judge of the works of such learned men as are spoke of in this treatise, if they consider your wonderful knowledge of, and great concern for, the mother university at St Andrews, which had the happiness to be nearest to your Lordship, and to be your particular charge ; and the kingdom is not insensible how you reformed and purged it thoroughly, with such unspeakable justice and impartiality, that even aged gentlemen, doctors of divinity, and heads of colleges, some who had been your Lordship's own masters, and one your kinsman, had not the least regard nor respect from you, because of their wanting *Covenant Grace*, without which no man is valuable in your Lordship's eyes : Let men but consider with what deliberation and foresight you did proceed, and what prudent and learned advice you did follow, in providing for the education of the rising generation in that society, and then they can never doubt of your being wonderfully qualified both to be a patron and a judge of this book.

These considerations, joined to that of your Lordship's inexpressible merit (for which I want a comparison), naturally led me to beg you would take the following *Flowers of Presbyterian Eloquence* into your protection, as cordially as you do the authors of them : If your Lordship's unknown modesty would allow it, I could tell the world, in a few words, some of their unnatural and acquired endowments ; to your courage and conduct, which are equal, you added such a success as to raise the church and state of Scotland to be the wonder and amazement of the world : Such burning and unquenchable zeal, such strange and unaccountable prudence, and unparalleled piety, have appeared in all your public actions, that if others had but wrought together with your Lordship in any measure, then, I dare say (as your Lordship excellently words it, in your pious printed speech to the parliament),

ment), *A greater dispatch had been made of the Prelatists, and many honest suffering ministers 'ere now, had been delivered out of their pinches ; and the enemies of the Kirk and Covenant had evanished, as they did lately from court, when your Lordship condescended to appear in person at it : It is to you that the nation owes her miraculous deliverance from the idolatries of the Creed, Lord's Prayer, and Gloria Patri : It is your Lordship that hath rescued us from the superstitions of observing Christmas, Easter, and Whitunday, and from all the Popish fopperies of cassocks, close-sleev'd gowns, and girdles : It is your Lordship that has enriched their Majesties treasure with the revenues of fourteen fat bishops, and with admirable expedition have voided more than half of the churches of the kingdom ; and advanced such a set of preachers, as, it is certain, never flourished in any period of the church of Scotland under any of their Majesties predecessors ; and now that some malignant lords have been brought into the council again, your Lordship hath retired from it, bravely scorning to sit at the same board with the opposers of the cause.*

My Lord, though the times have been reeling and dangerous, yet your Lordship has, by extraordinary management, put yourself beyond the greatest reach and malice of fortune ; for you have, indeed, deserved well of all parties : King James is obliged to thank you for the real service you have done him ; and King William for your good-will to serve his Majesty : The Presbyterian clergy owe their good livings to you ; and the Episcopal divines are bound to you, for advancing them to the honour of being Confessors. The stubborn Highlanders owe all their composition-money to your Lordship, and the *West-country rabble* were highly enriched by your Lordship's countenance and protection : You scorn that malignant way of making your palace a cook's-shop for strangers ; but though your courses be short, yet it is well known, that your graces are long ; at least, after dinner, the full length of a curate's sermon, and that is three quarters of an hour : There is one thing more that your Lordship is most remarkable for, and that is, your daily

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daily practice of family duty ; it is well known, that there have been more new creatures begotten in your Lordship's family, than in any other we have yet heard of ; and in this matter, such is your great goodness and humillity, that you condescend often to allow to some of your servants, the paternal honour that's known to be due to your Lordship.

To say nothing, my Lord, of those supernatural gifts and graces that you are pleas'd to value yourself upon ; even in your most familiar words and professions, nothing is more frequent in your Lordship's mouth, than the *taking of God solemnly to witness* upon all occasions, that *you never make one step without the special direction and assistance of the Holy Ghost.*

Now these considerations being duly weighed, to whom should these papers fly for sanctuary, in this backsliding generation, but to the celebrated patron, both of the matter and of the men, that are here in question ? to whom should I rather dedicate this incomprehensible *rhapsody of human eloquence*, this treasury of *holy aphorisms*, and *sententious raptures*, than to the oracle of this mysterious way of *pulpit rhetorick*, and the unquestionable witness to the truth of every syllable that is here delivered ? meaning your learned self, my Lord. And I beseech you to accept of this present, (which I hope shall not be the last neither) as a tribute from the hand of,

Your Lordship's most obedient,

and most obliged servant,

JACOB CURATE.

P. S.

P. S. To the READER.

THE reader must be here given to understand, that in exposing this *gallimaufry* of *enthusiastic zeal*, *farce*, and *nonsense*, the publisher had no design upon the lashing either of persons or opinions, any farther than to shew the world the *folly*, the *miser*y, and the *danger* of *false prophets* and *blind guides*: In which case, there needs no other argument, than the very history of the age we live in. The reader should do well to have a care too, not to make a sport and merriment of so tragical a judgment, as ought rather to move men to the solemnity of a repentance in tears and sackcloth; for the foolishness of this liberty is no excuse for the wickedness of it. Under these precautions the reader will be so wise, as not to laugh where he should cry.

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S E C T.

S E C T. I.

C H A P. I.

*The true character of the Presbyterian
pastors and people in Scotland.*

OUR blessed Saviour, in his sermon on the mount, bids us beware of false teachers ; and tells us, “ That by their fruits we may ‘ know them :” Such fruits are not open and public scandals, for then the simple multitude, that measure religion by the sound and not by the sense, could not so easily be deluded by them. It must be acknowledged, that the end of preaching should be the edification of the hearers ; the design of it being to persuade men to piety towards God, and charity towards one another, and to draw the image of God upon the souls of men. But it will appear from what follows, that the Scotch Presbyterians sermons have no such tendency ; for the preachers themselves, who would have the world believe, that they only are the powerful and soul refreshing-gospellers, have not been industrious to draw the likeness of God upon the hearts of their hearers, but merely to impress their own image there ; that is, they labour’d not to make good christians, but rigid Presbyterians.

That I may not be thought to assert this without ground, (for I would not slander the devil !) I shall *first* give you the true character of the Presbyterian pastors and people. 2. I shall lay before you some remarkable passages taken out of their own printed books, to confirm this character. 3. Some special notes, written from their own mouths) as they preached them, under the happy reign of King Charles II. and since

the late revolution. *Lastly*, I shall give you some taste of that extemporary gibberish which they use instead of prayer, and for which they have justified out, not only all the liturgies of the pure and primitive church, but even the Lord's prayer itself; because it is an evident argument and pattern for Christians praying in a set form. And in all this I shall say nothing but what I know to be true, and what I am ready to make appear to be so, upon a fair and free trial, if that may be had where Presbyterians rule.

In the *first* place then, I am to give you the true character of Presbyterian pastors and people. I shall begin with the people; for they are truly the guides, and their pastors must follow them, whom they pretend to conduct: For the preachers of the new gospel, knowing that their trade hath no old nor sure foundation, are forced to flee to this new and unaccountable notion, that the calling and constituting of ministers is in the power of the mob: now the world knows, by too long and sad experience, that their mobile is not led by reason nor religion, but by fancy and imagination; so that we may be sure when the election of ministers is put in their hands, they will chuse none but such as will readily soothe and indulge them in their most extravagant and mad humours: what ministers can be expected from the choice of a people void of common sense, and guided by irregular passions, who torture the scripture, making it speak the language of their deluded imaginations? They will tell you, that you ought to fight the battles of the Lord; because the scripture says, in the epistle to the Hebrews, "Without shedding of blood there is no remission." They are generally covetous and deceitful; and the preaching they are bred with hath no tendency to work them into the contrary virtues. They call peace, love, charity, and justice, not gospel, but dry morality only. I had once very great difficulty to convince one of them, that it was a sin for him to cheat and impose upon his neighbour in matters of trade, by concealing the faults of his goods from the buyer. He asked my reason: I told him, Because he would not wish one to deal so with himself; "That is, *said he*
again,

“ again; but morality ; for if I shall believe in Christ, I shall be saved.” I asked him, Was not this Christ’s saying, “ Whatsoever ye would that others should do unto you, that do you unto others ? Yes, *said he*, that was good ; but that Christ, because of the hardness of the Jews hearts, spake very much morality with his gospel.” The poor man spoke as he was taught and bred in the conventicles ; for it will be very long ere they hear a sermon upon just dealing, or restitution of ill-gotten goods ; and who knows not that despising of dominions, speaking evil of dignities, and rising in arms against the Lord’s anointed, is with them but fighting the battles of the Lord ? One George Flint, in the parish of Smalholm, in the shire of Ti-viotdale, was look’d upon as a very great saint among them ; and yet, out of zeal against the government, he kept a dog whom he nam’d Charles, after the king ; and a cat which he named Katharine, after the queen ; and another dog whom he named Gideon, after the minister of the parish. They are a people that will not swear in common discourse for a world, yet they never scruple before a judge any perjury that may seem to advance the cause, nor stand in their ordinary dealings to cheat for a penny ; nay, murder itself becomes a virtue when the work of the covenant seems to require it : And the new gospel which they profess, is so far from condemning lying, cheating, murder, and rebellion, when committed to fulfil the ends of the Solemn League, that many of those whom they reckon martyrs, have, at their execution, gloried in these crimes, as the sure evidences of their salvation.

Morality being thus discountenanced by the generality of that party, the poor people are thereby lock’d up in a cell of ignorance. This did clearly appear, when the laws in the former government discharged conventicles, the people being brought thereby home to the churches : When the ministers began to catechise them in the principles of the Christian religion, they found them grossly ignorant ; for when they were desired to repeat the Creed, Lord’s Prayer, and Ten Commandments, they told them, they were above these childish ordinances ; for if they believed in Christ,

they were certainly well ; and yet these ignorants would adventure to pray *extempore*, and, in their families, to lecture upon the most mysterious chapters of Ezckiel, Daniel, or the Revelation. A grave and good minister told me, that, upon a certain occasion, he desired a very zealous she-faint to repeat the Creed : and that she returned this answer, “ I know not what ‘ you mean by the Creed. Did not your father, *says the minister*, promise to bring you up in that faith ? ‘ Indeed did he not, *said she* ; for, I thank my Saviour, that superstition was not in my father’s time. ‘ What then was in your father’s time, *said the minister* ? It was, *said she*, the holy covenant, which ‘ you have put away. Whether was it the covenant ‘ of works or grace, *said the minister* ? Covenant of ‘ works, *said she* ! that is handy-labour : It was the ‘ covenant of grace, which was made with Adam, and ‘ which all of you have put away.” At night she went home, and a number of the sighing fraternity flocked after, pretending to hear her pray ; their family-exercise being ended, she told them the conference that passed betwixt the curate and her ; and they all concluded she had the better, and that she was certainly more than a match for the ablest curate in that country.

Generally their conventicles produced very many bastards, and the excuses they made for that was, “ Where sin abounds, the grace of God superabounds : ‘ there is no condemnation to them that are in Christ.” Sometimes this, “ The lambs of Christ may sport together : to the pure all things are pure.” Nay, generally they are of opinion, that a man is never a true saint till he have a sound fall, such as that of David’s with Bathsheba. The following narration of a well known truth shall serve for instance.

A party of King Charles the Second’s guards being sent to apprehend Mr David Williamson, one of the most eminent of their ministers now in Edinburgh, for the frequent rebellion and treason he preached then at field-meetings ; and the party having surrounded the house where he was, a zealous lady, mistress of the house, being very solicitous to conceal him, rose in all haste

haste from her bed, where she left her daughter, of about eighteen years of age; and having dressed up the holy man's head with some of her own night-cloaths, she wittily advised him to take her place in the warm bed with her girl: to which he modestly and readily consented; and knowing well how to employ his time, especially upon such an extraordinary call, to propagate the image of the party, while the mother, to divert the troopers enquiry, was treating them with strong drink in the parlour, he, to express his gratitude, applies himself, with extraordinary kindness, to the daughter; who finding him like to prove a very useful man in his generation, told her mother she would have him for her husband: to which the mother, though otherwise unwilling, yet, for concealing the scandal, out of love to the cause, consented, when the mystery of the iniquity was wholly disclosed to her. This whole story is as well known in Scotland, as that the covenant was begun and carried on by rebellion and oppression.

Nor was the actor more admir'd for his extraordinary diligence and courage in this matter than for his excellent invention in finding a passage of St Paul's, to prove, that the scandal of this was very consistent with the state of a person truly regenerate: "Verily I do not, *said he*, deny, but that, with St Paul, I have a law in my members, warring against the law of my mind, and bringing me into captivity unto the law of sin, which is in my members." Now, according to the gloss which that whole party puts upon this scripture, saying that St Paul here speaks of himself, and does not personate an unregeuerate man, this defence of Williamson's must be allowed to be good; as also, that the height of carnality is consistent with the greatest grace. Even so the heretics in St Peter's days wrested some things hard to be understood, in St Paul's epistles, to their own destruction.

There was among them a married woman near Edinburgh, who had paid several fines for not going to church, yet scrupled not to commit adultery with one of the Earl of Mar's regiment, and the fellow himself

that was guilty, told, out of detestation to their damnable hypocrisy, that the vile woman had the confidence, in the time of her abomination, to say to him, "O you that are in Mar's regiment! But you 'be pretty able men, but yet ye are great covenant-breakers: alas! few or none of you are godly."

There are very many instances of this nature; but I shall only add one more, which was told me by a gentleman of good reputation and credit, who himself confessed to me with regret, that, in the heat of his youth, he had been guilty of the sin of fornication with a gentlewoman of that holy sect: He says, That being with her in a garret, and she hearing somebody come up stairs, she said to him, "Ah, here is my aunt, 'I must devise a trick to divert her." Upon which she fell a whining and howling aloud, as these people use to do at their most private devotions: "Oh, to 'believe, to believe! Oh, to have experience!" *said she.*" And by that means she diverted her aunt's further approaching, who instantly retired, commending her niece's zeal and devotion. The gentleman conceals the woman's name, out of regard to her honour and his own, begs pardon for the sin, and tells it only in order to discover the abominable nature of their hypocrisy.

They are generally deluded by persons that have but a specious pretence to godliness. And such is the force that a loud voice, and whining tone, in broken and smother'd words, have upon the animal spirits of the Presbyterian rabble, that they look not upon a man as endued with the spirit of God, without such canting and deformity of holiness. A person that hath the dexterity of whining may make a great congregation of them weep with an ode of Horace, or eclogue of Virgil; especially if he can but drivel a little, either at mouth or eyes, when he repeats them. And such a person may pass for a soul-ravishing spiritualist, if he can but set off his nonsense with a wry mouth, which with them is called, "A grace-powering down countenance." The snuffling and twang of the nose passes for the gospel-sound, and the throwings of the face for the motions of the spirit. They are more concerned

cerned at the reading the speeches of their covenant-martyrs, yea such martyrs as died for rebellion and murder, than in reading the martyrdom of St Stephen, or of any of his followers. A sermon of mere railing and nonsense will affect them more than Christ's sermon on the mount; and no wonder, for all they do is to affect the passions, and not the judgment.

One Mr Daniel Douglas, an old Presbyterian preacher in the Merse, a simple man as to the world, yet of more learning, ingenuity, and good-nature than most of them; he was not long ago preaching before the meeting of his brethren, and analysing a text logically, and very remote from vulgar capacities; yet so powerful and melting was his tone and actions, that in the congregation he spies a woman weeping, and pointing towards her, he cries out, "Wife, what makes you weep? I am sure thou understandest not what I am saying; my discourse is directed to the brethren, and not to the like of you; nay, I question whether the brethren themselves understand this that I am speaking."

Several instances can be given of their strong delusions: this is none of the least, that they take it for a sure evidence upon their death-beds, that it is well with them, because they never heard a curate in their life-time. For the author of the "Review of the history of Indulgence, *tells us*, that some of the leading people among the Presbyterians were of opinion, that Baptism by Episcopal ministers is the mark of the beast; and the hearing of them as unlawful as fornication, adultery, or the worshipping the calves of Dan and Bethel: And I think that a curate can tell no worse tale of them than this, which a Presbyterian himself owns and declares to the world in print."

I cannot here pass by what happen'd a few years ago in the parish of Tindrum, in the south-west: A person that was executed for bestiality there, in his prayers bless'd God, that for a long time he had heard no curate preach; at which the hearts of some Presbyterian saints began to warm with affection to him, and express so much charity, that upon that account they

they doubted not but that he might be saved; and were sorry that he was not allowed to live, because of the good that such a zealous man might have done.

It is a well-known truth in a parish in Tiviotdale, that two or three sighing sisters, coming to a man in prison the night before he was burnt for bestiality, the wholesomest advice they gave him was this; "O Andrew, Andrew. Andrew, all the sins that ever you committed, are nothing to your hearing the cursed curates; if you get pardon for that sin, Andrew, all is right with you."

A young woman in Fife, daughter to a Presbyterian preacher there, reading that of St Peter, "Christ the Bishop of our souls," blotted out the word *Bishop*, and in place thereof, inserted *Presbyterian of our souls*.

And by the same spirit of bigotry, one of her zealous sisters in the same family, tore every where out of her Bible the word *Lord*; because, *said she*, it is polluted by being applied to the profane prelates.

Instances of their madness and delusions might swell into a huge volume, but I shall only mention two or three which are commonly known. What greater instance of delusion, than that seven or eight thousand people should be raised to rebellion at Bothwell-bridge, from labouring their ground, and keeping their sheep; and that by sermons, assuring them, that the very windlestraws, the grass in the field, and stars in heaven, would fight for them: and that after the victory they should possess the kingdom themselves; "O 'tis the promised land, and you, Israelites, shall inherit it;" but in this they found their preachers to prove false prophets. After their defeat, a gentleman told me, that going to view the field where the battle was fought, he saw one in the agony of death, crying out, "Ah, cheated out of life and soul! The gentleman enquired what he meant by that expression: Ah, *said he*, our preachers, our preachers, they made us believe, that, as sure as the Bible was the word of God, we should gain the day, for that the windlestraws should fight for us."

About the same time a person of quality returning from the west, with some of the King's forces, being necessitated

necessitated to lodge in a country house, where there was but one woman, and she with child ; for the men, and all that were able to run, had fled out of the way ; the nobleman encouraged the poor woman, desiring her not to be afraid ; and sent one upon his own horse for a midwife, and other women to attend her. The poor woman, surpris'd and encouraged with this unexpected kindness, began to talk more freely, and said, " Sir, I see you that are king's-men are not so ill as we heard you were ; for we have heard that it was ordinary for you to rip up women with child ; but pray will you tell me, Sir, what sort of men are your bishops ? They are, *said he*, very good men, and they are cholen out from the clergy to oversee the rest of the ministers. But are they, *says she*, shapen like other men ? Why ask you that, *said he* ? Because our preachers made us believe, the bishops were all cloven-footed." There is scarce one of an hundred among the Presbyterian vulgar, that will be either reason'd or laugh'd out of the strange opinions they have of bishops ; as particularly, that they will not suffer witches to be burnt, because, *as they alledge*, every bishop loses five hundred merks *Scots* for every witch that is burnt in his diocese. Nay, the generality of the Presbyterian rabble in the west, will not believe that bishops have any shadows, as an earnest of the substance, for their opposing of covenant-work in the land.

I shall add but one instaace more of the silliness of the Presbyterian people, and that is of a certain person well known both in the north and south of Scotland, for being not a degree and a half from an idiot, and to be a man that can scarcely read an English book. This person takes on him to be a preacher, and among Presbyterian people has procured a great esteem to himself for a wonderful and rare gospeller ; for having not the least degree either of natural or acquir'd parts, they therefore conclude him to have a large stock of grace, and to be a most heavenly man. He came lately to the Merse, where he was never known before, and lodging on a Saturday's night in a country town, he caus'd to call in the good people of the town to prayers. Immediately

immediately the house was filled with a crowd : then he lectures to them on the first of Ezekiel, and told them, that the wheel spoken of in the sixteenth verse, was the Antichrist, and the wheel in the middle, was the Bishops and the Curates; “ For, *says he*, here’s a wheel within a wheel; just so the Curates are within the Bishops, and both of them within Antichrist. Then the wheels are, *says my text*, lifted up; even so, beloved, the bishops and curates are lifted up; lifted up upon coaches with four wheels, just as satan lifted up Christ to the pinnacle of the temple; but God will take the hammer of the covenant in his own hand, and knock down these proud prelates, and break all their coaches and their wheels to pieces, beloved, and lay the curates on their backs, so that they shall never rise again; for the prophet says here, that when they went, they went upon their four sides, and they returned not when they went: beloved, that you may see is very plain and clear; for though they may go out and persecute God’s own covenanted people, yet they shall return falling upon their broad sides, and get such a fall that they shall never be able to stand or return to persecute the godly, so long as they go upon their four sides, and are lifted up upon four wheels.” The people said, they never heard such a sweet tongue in a gracious man’s head. He spoke much against those that took an indulgence from King James. The next day he told them, that the episcopal minister in the parish was his cousin, therefore he would go to church, and hear how he could preach. “ Truly Sir, *says the people*, we shall go along with you where-ever you go, albeit it be our ordinary to go to the meeting-house in the parish.” And that same very day he brought all the dissenters in the parish to the church. The people intreated him to deal with the minister to turn Presbyterian, and promised to desert the meeting-house preacher, whom they ordinarily heard, and to hear the episcopal minister upon his conversion. He promis’d to deal very seriously with him: for that purpose the next day he came to the minister’s house, and, after a few sighs and affected groans, he expostulates thus; “ Dear cousin,

cousin, what makes you own perjur'd episcopacy? What have you to say against that office? *replies the minister.* I have many arguments, *said he,* and one I am sure you can never answer; and you will find it in *Psalms* xlv. verse 1. My heart inditeth a good thing. Now is not this, *says he,* a plain argument against bishops? For when will they indite good things? The people wondered that the minister could not be persuaded by so clear an argument, and said, poor soul, his heart is hardened; he has not grace enough to believe and be converted." This account is proved before very many famous witnesses in the city of Edinburgh. All I have told of them is truth, but the hundredth-part is not told. You may judge of the tree by these fruits; and what a delicate set of reformers we have at this time in the west and south of Scotland.

CHAP. II.

I Come, in the next place, to give you a true character of their preachers: And truly, to be plain, they are a "proud, sour, inconvertible tribe, looking perfectly like the Pharisees, having faces like their horrid decree of reprobation." They are without humanity, void of common civility, as well as catholick charity; so wholly enslaved to the humours of their people, that they give no other reason why they converse not with men of a different opinion, but only that their people would take it very ill if they should. However, I fear there is something in it more, and that is, lest their ignorance should be discovered; for 'tis certain, they have as little learning as good-nature; and we have both felt and seen, that that is next neighbour to none at all.

They have their souls cast into a different mould from all christians in the world. There is no church but they differ from, both in worship and practice: they have quite banished the use of the Lord's prayer, and what ridiculous stuff they have foisted in for it, shall be told in its proper place. The smoothest reason that they alledge for their forbearing it, is, that
the

the use thereof is inconvenient. Their famous preacher James Kirktown, when one of the magistrates of Edinburgh enquired why they did forbear the public use of the Lord's prayer? told him downright, because it was the badge of the episcopal worship. I doubt not but many have heard long ere now of a conference that past betwixt my Lord B—— and a ruling elder in the north. In short, it is this: Five Presbyterian preachers, last year, appointed themselves judges, to purge two or three dioceses in the north. They took to assist, or accompany them, some whom they call ruling elders; and one of them intreated my Lord B—— to further with his help the happy and blessed Reformation, particularly by giving in complaints against ignorant, scandalous, and erroneous ministers, that the church of God might be replenished with the faithful: " Truly then, *saieth my Lord*, there is one
 ' whom I can prove to be very atheistical, ignorant,
 ' and scandalous. *At which the ruling-elder began to*
 ' *prick up his ears*; and pray you, Sir, *says he*, Who
 ' is the man? Indeed, *says my Lord*, I will be free
 ' with you, it is Mr James Urquhart, one of your own
 ' preachers, who is come with you now to sit as a
 ' judge upon others; and by witnesses of unquestion-
 ' able honesty, I can make it appear that he said, if
 ' ever Christ was drunk upon earth, it was when he
 ' made the Lord's prayer. And I appeal to yourself,
 ' who are a ruling-elder, whether or not this be blas-
 ' phemy? Some other things of scandalous nature I
 ' can prove against him. O! but, *says he*, we are
 ' not come here to judge our brethren, our business is
 ' with the curates."

It is ordinary to hear the people say, that if Christ were on earth again, he would think shame of that form; that they could make better themselves, and that he was but young when he compos'd it: All which blasphemies must needs be the effects or consequence of what they hear from their preachers. And as for the Apostles Creed, it is not so much as once mentioned at the baptizing of infants; for all that they require at baptism is, that the father promise to breed up the child in the belief of the Westminster
 confession

confession of faith, and that he shall adhere to all the national engagements lying on them to be Presbyterians.

Mr John Dickson, preacher in the meeting-house at Kello, said once in a sermon; " Ask, *said he*, an old dying wife, if she hath any evidence of salvation; she will tell you I hope so; for I believe the Apostle's creed, I am taken with the Lords Prayer, and I know my duty to be the Ten Commandments. But I tell you, Sirs, these are but old rotten wheel-barrows to carry souls to hell. These are idols that the false prelates and curates have set up, to obstruct the covenant and the work of God in the land."

For reading the scripture in churches, they have abolished that with the rest; and, in place thereof, he that raises the psalm reads the sermon that was preached the sabbath before: and for the Gospel-hymn, call'd the Doxology, or *Gloria Patri*, they reject that as a superstitious prelatical addition to the word of God. A certain maid being lately catechised by one of these preachers, the first question he proposed to her was; " Maggy, now, what think you are the saints doing in heaven? I know not, Sir. O Maggy, that is a very easy question, answer it, Maggy. I think then, *says she*, they are doing that in heaven which ye will not let us do on earth. What is that, Maggy, *says he*? They are singing Glory to the Father Son, and Holy Ghost, Sir. Now that is your mistake, Maggy, *said he*; for there's no such malignant songs sung there; you have been quite wrong taught, Maggy; the curates have deceived you, Maggy."

They have no distinguishing garb from laymen, and yet they took upon them to admonish the King's commissioner in the last Assembly " for wearing a scarlet cloak; and told him plainly, That it was not decent for his grace to appear before them in such a garb; upon which my Lord told them, that he thought it as indecent for them to appear before him in grey cloaks and cravats." When the church of Errol was last year made vacant by the expulsion of the reverend and learned doctor Nicolson, the elders and heritors there, whereof many were gentlemen of

the best quality, met together, that according to the present law and constant practice of the presbyterians they might chuse and call another minister to be their parson ; after they had unanimously agreed, and sign'd and sent a formal legal call to Mr Leisk, a person of indisputable qualifications for the ministry, in which he has been employed with great reputation for several years in the north, and one who has given signal evidence of his good affections to their present Majesties ; my Lord Kinnaird, chief heritor, went with the rest to signify their calling of Mr Leisk to the Presbytery : at my Lord's entering into the place where the Presbytery were sitting, he asked, " If they were ' the ministers of the Presbytery ? Doont you see that ' we are, *said the Moderator.* My Lord replied, that ' by their garb no body could know them, and that ' their spirit was invisible." Now whether it was for this jest, or because they knew Mr Leisk to be episcopal in his judgment, I know not ; but this I know, that the grave new-gospellers rejected the call, in despite both of the heritors and of their own law, and brought in a hot-headed young man of their own stamp and election. However, that they use no distinguishing garb, must be acknowledged to be very congruous ; for truly they are but laicks, and it will surpass all their learning to prove that they are ministers of Jesus Christ, but meerly preachers sent and call'd by the people, who are generally but very ill judges of mens qualifications for the ministry ; hence their constant and vast heats and divisions about their calling of able men. The mobile ordinarily take their measures only from the appearances of things ; and indeed a Presbyterian preacher's outside is not his worst, for they appear commonly, though in lay-garbs, yet in sheeps cloathing ; but as we have often formerly, so do we now, feel that they are inwardly nothing but ravenous wolves.

As to their sermons, they are still upon the government and the times, preaching up the excellency of their kirk-government, which they call Christ, the crown, scepter, and government of Christ. This was an old custom among them to preach up the times, and the neglect

neglect thereof they call sinful silence. When in the former confusions of the state, they violently intruded themselves, and usurped the government of the church, which they never had in settled times; in those days, at a publick synod, they openly reprov'd one Mr Leighton, for not preaching up the times. "Who, *saieth* *he*, doth preach up the times? It was answer'd, that all the brethren did it. Then, *says Mr Leighton*, if all of you preach up the times, you may allow one poor brother to preach up Christ Jesus, and eternity."

But this was never; nor is like to be the design of their sermons; for, trace them in their politicks, morals, mysticks, and metaphysicks, you shall find them selfish, singular, and full of nonsensical rhapsodies. These perhaps may seem hard words, but an Ethiopian must be painted black, and that's no fault in the painter.

For their politicks, there is no government under the sun could tolerate them, if they but act in other nations as they have done in Scotland since their intrusion there: To instance but in our times, Did not Mr Cargill, one of their celebrated preachers, excommunicate all the royal family, the bishops and curates, and all that should hear them and adhere to them? They, indeed, that affect the name of sober Presbyterians, disowned these hill-men, particularly because they refused to join with them in thanking King James for the toleration which he granted to them: And yet such is the disingenuity of those who would be call'd sober Presbyterians, that they cry out, that they suffered persecution; whereas it was the Cameronians only, whom they disowned, that did suffer any thing: for these others were settled in churches by an indulgence granted by the King. Against which indulgence, all the sufferers, like true Presbyterians, gave their testimony, calling it a meer brat of Erastianism. What government could tolerate such ministers as John Dickson, whom I named before, who, in a sermon preach'd by him in the parish of Galashiels, declared, "That it was all one to sacrifice to devils as to pay cesses to King Charles?"

I shall say no more of their sentiments concerning government, but only refer the readers to their printed acts of General Assemblies, and to those covenants which themselves have printed, often subscribed and sworn, and which are now again, for the benefit of strangers, publish'd in that excellent vindication of King Charles II. his happy government in Scotland, by Sir George Mackenzie, in which it is evident, that they plainly renounce monarchy, and all power but that of the covenanted kirk.

As to their disposition to live peaceably, I appeal not only to their principles vented in these covenants and acts of their General Assemblies, but also to the many private murders, and open rebellions, which they have been guilty of under every reign since their first entry into Britain. Even in our own days, since 1666, they have raised no less than three formidable rebellions, besides many lesser insurrections and tumults, wherein many christians have suffered. With what violence did they flee to arms, and persecute all who were not of their party, upon the occasion of the late revolution? when, if it had not been for their indiscreet and fiery zeal, this kingdom might have been happily united to England: But whatever advantage such an union might have brought to the church and state, yet, because it seemed to have no good aspect to the covenanted cause, therefore the motion of it, though offered, was industriously stifled, and that opportunity, which we can hardly hope to recover, quite lost. Nay, under the present government, for which they in the beginning pretended to be so zealous, it is well known over all the kingdom, that they were last year contriving by force, without any regard to authority, to have the Solemn League renewed, and imposed after the old manner, upon all men, women, and children; and in order to this good end, many thousands of them at field-meetings in the west, convened after their ordinary way, with bibles and muskets, psalm-books and rusty swords, and subscribed a new association for raising of men, horse and arms, to advance the old cause, repurge the holy kirk, and make a through reformation in the land.

In the next place survey them in their learning, and you shall find that it lies only in the study of some Anti-Arminian metaphysicks, and in the practical divinity they pretend to draw from the heads of election and reprobation, whereby they preach men out of their wits, and very often into despair and self-murder. It is generally known, that Joseph Brodie, preacher in Forres, in the time of the late Presbytery, took occasion in the pulpit to speak of a poor man, who was then in such a desperate condition, that it was judged necessary to bind up his hands, least otherwise he should cut his own throat, as he continually threatened; Of this desperate wretch he pronounced thus; "Sirs, this is the best man in my parish; and would to God ye were all like him; he does truly fear reprobation, which most of you are not aware of."

There is a pamphlet publish'd by a Presbyterian preacher, concerning one Bessie Clarkson, a woman that lived at Lanark, who was three years in despair, or, to speak in their cant, under exercise. The poor woman's distemper proceeded only from their indiscreet preaching, representing God as a sour, severe, and unmerciful being. It is known in the shire of Tiviotdale, that Mr William Veitch murder'd the bodies, as well as souls, of two or three persons, with one sermon; for, preaching in the town of Jedburgh, he said, "There are two thousand of you here to day, but I am sure fourscore of you will not be saved:" upon which, three of his ignorant hearers, being in despair, dispatched themselves soon after. And lately in Edinburgh, Mr James Kirkton (the everlasting comedian of their party), praying publicly for a poor woman much troubled in spirit, said, "a wholesome disease, good Lord! a wholesome disease, Lord! for the soul. Alas! said he, few in the land are troubled with this disease. Lord grant that she may have many fellows in this disease."

Not only do they make their people distracted with such desperate doctrine as this, but moreover they encourage them in direct impieties. Mr Selkirk preaching at Musselburgh, expressed himself thus, "God sees no sin in his chosen. Now, Sirs, be you guilty of murder,

* murder, adultery, bestiality, or any other gross sin,
 ‘ if you be of the election of grace, there is no fear of
 ‘ you ; for God sees no sin in his chosen covenanted
 ‘ people.” And this is consonant to an expression of
 Mr Samuel Rutherford’s printed letters, “ hell-fulls
 ‘ of sins cannot separate us from Christ.”

In the parish of Leswade, where Mr Macmath was minister, some of those who were lately the most active in persecuting and driving him from his residence, even after he had the privy council’s protection, and a guard assigned him for his defence, have since suffered violent deaths ; two of them prevented the hangman’s pains by becoming their own murderers. When the Earl of Lauderdale and Sir George Mackenzie died last year, much about one time, the party who pretended to unriddle all the most secret causes of God’s providence, called their deaths a visible judgment, for their being enemies to the good cause ; although it be well known that both these honourable persons died of a natural death, in a good old age, being both of them worn out with their great diligence in their king and country’s service. But when these murderers had divided Judas’s death betwixt them, the one hanging himself, the other ripping up his own belly, till all his bowels gushed out ; the Presbyterian preacher, holding forth next Sunday, was so ready of invention, as to find arguments from thence for the confirmation of the good cause : “ Ah, Sirs, *says he*, nothing has befallen these
 ‘ men but what God had from eternity decreed ; and
 ‘ I can tell you, Sirs, why he decreed it ; indeed it
 ‘ was even because they had gone sometimes to hear
 ‘ the graceless curates. Ah, Sirs, ye may see in this
 ‘ judgment the danger of that sin : beware of hearing
 ‘ curates, Sirs ; you see ’tis a dangerous thing, Sirs ;
 ‘ but I’ll tell you more yet anent this, Sirs ; this is a
 ‘ plain proof that the gospel has not been preached in
 ‘ this parish this twenty-eight years ; for, in all that
 ‘ time, you have not heard so much as of one that had
 ‘ a tender conscience like these men ; but now when
 ‘ we begin again to preach the gospel, ’tis so powerful,
 ‘ that it awakes mens consciences, and pricks
 ‘ them

“ them so at the heart, that they cannot bear it, nor
“ live under it.”

And now I leave the world to judge, whether this sort of learning, and manner of preaching, doth not stand in diametrical opposition to all religion and reason, and does not, in its tenures and effects, appear to be indeed the doctrine of devils, and another gospel; and yet by it our rabble-reformation has been wrought. All true and solid learning, particularly antiquity, is decryed by them; because in it there is no vestige, no, not so much as any shadow of Presbytery to be found. To preach peace and righteousness, though that be the design of the gospel, yet since it does not answer the ends of the covenant, it must be condemned as temporising, time-serving, and the pleasing of men more than God, who, they are sure, can never be pleased but in the their covenanted-way.

Morality with them is but old, out-dated, heathenish virtue, and therefore such a book as *The Whole Duty of Man* is looked upon with wonderful contempt by them: Frazer of Bray, one of the greatest among them, professes downrightly, that there is no gospel, nor any relish of it in that book, and that Aristotle's *Ethicks* have as much true divinity as that book hath. And John Veitch of Woolstruthers says, That that book is too much upon moral duty. A certain lady of their stamp getting it once into her hands, and hearing that it was a moral book done by an episcopal divine, she made a burnt-offering of it, out of her great zeal against Episcopacy and morality. Mr Macguire, one of their celebrated preachers, calls the people that are taken up with the *Whole Duty of Man*, or any such books, *a moralizing, or rather, says he, a muddizing generation.*

The most of their sermons are nonsensical raptures, the abuse of mystick divinity, in canting and compounding vocables, oft-times stuffed with impertinent and base similies, and always with homely, coarse, and ridiculous expressions, very unsuitable to the gravity and solemnity that becomes divinity. They are for the most part upon *believe, believe*; and, mistaking faith for a mere recumbency, they value no works but
such

such as tend to propagate Presbytery. When they speak of Christ, they represent him as a galant, courting and kissing, by their fulsome amorous discourses on the mysterious parables of the Canticles; and, making Christ and his gospel to be their own kirk-government, they have quite debased divinity, and debauched the morals of the people.

Some of them have an odd way of acting in the pulpit, personating discourses often by way of dialogue betwixt them and the devil. Such ways were, of old, familiar to the monks, as appears from Mons. Claude, in his second part of the Defence of his Reformation, where he vindicates Luther from an aspersion cast upon him by the church of Rome: "For, *say the Papists*, 'Luther professeth in his writings, that he had a conference with the devil concerning the mass, and that the devil accused him of being an idolater.'" To which Luther answers, That he was then in ignorance, and that he obeyed his superiors. Hence the papists conclude, that Luther was the devil's scholar. But Mons. Claude lets them see, that Luther spoke in a monkish stile, and that the stile of the covenant did represent conflicts betwixt the flesh and spirit, as personal exploits with the devil: To prove this, he instances St Dominick, who says, That he saw the devil one night, in his iron hands, carry a paper to him, which he read by the light of a lamp, and told him it was a catalogue of his sins, and the sins of his brethren: upon which St Dominick commanded him to leave the paper with him, which was done accordingly; and afterwards he and his brethren found cause to correct something in their lives. All that is said for this is, that it is a romantic stile proper to the monks; and all that is meant thereby is this, that the devil could lay such sins to their charge, and their consciences did smite them, therefore they corrected what they found amiss. But such a stile did create wrong ideas in the literal interpreters of such narrations: and it is like some of our reformers, reading books of this nature, who either thought such apparitions real, or that they affected the stile; for it is reported of Mr Robert Bruce, one of our Scotch reformers, that
having

having studied the civil law, and going one day to the college of justice to pass his trials, in order to commence advocate, he said, That he saw a great gulf in a close or court of the parliament-house, like the mouth of hell, and this diverted his entrance into the house ; upon which he gave over the study of the law, and applied himself to theology. Whether the thing was literally true, or whether the man had a disturbed imagination, or whether he affected the stile of the covenant, and meant thus much by it, that the employment of a jurist was dangerous, and apt to lead men into such temptations, as he feared might be too strong for him, I know not which to conclude ; but this I am sure of, that one Mr Hogg, a very popular Presbyterian preacher in the north, asked a person of great learning, in a religious conference, “ Whether or not he had seen the devil ? ” It was answered him, “ That he had never seen him in any visible appearance. Then I assure you, *saieth Mr Hogg*, that you can never be happy till you see him in that manner ; that is, until you have both a personal converse and combat with him.” I know nothing more apt to create a more religious madness in poor well-meaning people than this sort of divinity, in which our Presbyterians have quite outdone the senseless old monks.

CHAP. III.

THeir principles and doctrine being, as ye have heard, opposite to morality, it will not be thought strange that the height of pride and rusticity should appear in their conversation : the common civilities due to mankind they allow not to persons of the best quality that are of a different opinion from themselves. To avoid and flee from the company where a curate is, as if it were a pest-house, is a common sign of grace : to affront a prelate openly, is a most meritorious work, and such as becomes a true saint : to approve and applaud the murderers of the archbishop of St Andrews, is an infallible evidence of one thoroughly reformed. That the world may be satisfied of their behaviour towards ordinary men, I shall give you

you some late instances of their carriage towards those of the highest rank and quality: the matters of fact are such as are known to be true, by multitudes of people before whom they were acted; and themselves have the impudence still to glory in them; and yet I will not say but some of the party may deny them upon occasion at court, as they do other things as evident; for I know what metal their foreheads are made of.

1. Then, when their Majesties privy-council, by advice of all the judges, conformable to a standing act of parliament, and common practice, appointed a sermon upon the 30th day of January, 1690-1, the council some time before sent a person of quality, one of their own stamp and kidney, to the commissioners of the General Assembly, to desire them in their Majesties and council's name, to appoint one of their number to preach before them in St Giles's church on that day, and to put them in mind that it was the anniversary for the martyrdom of King Charles I. and that a sermon proper for the occasion was expected, according to the religion, laws and custom of the nation. The grave noddles of the Assembly answer'd thus; "Let the council do their own business, for we are to receive no directions from the state, nor to take our measures from the council, especially in preaching anniversary sermons." Upon which they appointed Shiels, a Cameronian, one of the most wild and violent of the hill-men, to preach in the Tron-church, wherein they used to have weekly lectures, as it happened upon that day of the week, but where neither the Lords of Council, nor Judges were used to come. All that he spoke concerning the King's murder, was this: "Ye, Sirs, perhaps, some of you, may foolishly fancy, that I came here to day to preach to you concerning the death of King Charles the first: What? Preach for a man that died 40 years ago! If it be true what some histories tell of him, he is very much wronged; but if it be true what we believe of him, and have ground for, he is suffering the vengeance of God in hell this day for his own and his forefathers sins." The same Shiels, as he was holding forth some time before

at Edinburgh, said, "That, for aught he saw, King William and Queen Mary were rather seeking an earthly crown to themselves, than seeking to put the crown on Christ's head." That is, in the conventicle stile, to settle Presbyterian-government.

This same year again - they peremptorily refused and despised the Privy-council's order, requiring them, according to a standing act of parliament, to preach upon that day.

2. Mr Areskine, preaching in the Tron-church at Edinburgh, the day after the King, by open proclamation, had adjourned the General Assembly, said, "Sirs, Ye heard a strange proclamation the other day, which I hope the authors of may repent some day: it brings to my mind, Sirs, an old story of King Cyrus, who once set his hands fairly to the building of God's house; but his hand was not well in the work, when he drew it out again: all is well that ends well, Sirs; for what think ye became of King Cyrus, Sirs? I'll tell you, that now, Sirs, he e'en made an ill end, he e'en died a bloody death in a strange land. I wish the like may not befall our King; they say comparisons are odious, but I hope ye will not think that scripture-comparisons are so; whatever you may think, I am sure of this, that no King but King Jesus has power to adjourn our General Assembly."

3. When their Commissioners returned from King William in Flanders, and told the General Assembly, that the King had positively told them, that he would not any longer suffer them to oppress and persecute the Episcopal subjects; and desired them in his name to acquaint the General Assembly with his mind, that for the time to come they should proceed more moderately, otherwise he would let them know that he is their master; the Moderator said openly, That if it were not for the great army he had with him, he durst not have said so to them; and however, he had been wiser to have held his peace, for that they own'd no master but Christ.

When King William desired them, by his letter to the General Assembly, to re-admit into the exercise of the

the ministry, so many of the Episcopal presbyters as should be willing to submit to, and comply with a *Formula* which his Majesty sent to them, and appointed to be the terms of communion betwixt the parties: this proposal of peace and union, which moderate Presbyterians might have been thought to have rejoiced in, was insolently rejected, and exclaimed against by all the Assembly, except one Mr Orrock, a person who was well educated, and justly esteemed, at St Andrew's university. Then the common discourse and preaching of Presbyterians was, that King William designed to dethrone King Jesus; that the prescribing to them any *Formula* was an encroachment upon Christ's kingdom, and a violent usurpation of his privileges; that any *Formula* but the Covenant is of the devil's making, and ought not to be tolerated by Presbyterians. The Moderator of the General Assembly, in his prayer immediately after it's dissolution, reflected upon King William as sent in wrath to be a curse to God's kirk. He and the whole Assembly protested against the King's power to dissolve them, and, before his Commissioner, disclaimed all his authority that way: Afterwards, to make their testimony (that is their word for treason) public, they went to the cross of Edinburgh, and took a formal protestation after the old manner against the King, in behalf of the people of God, by which they intend their own subjects. The magnanimous Earl of Crawford vowed before the Commissioner, that he would adhere to the protestation with his life and fortune; two things equally great and valuable.

Their ordinary doctrine and discourse in the pulpit and out of it, speaking of the kirk and King, is, "Deliverance will come from another hand, but thou and thy house shall perish." Mr Matthew Reid, holding forth the new gospel at his kirk in North-Berwick, Feb. 20. 1691-2, said, "The kirk of Scotland is presently under the same condition that David was, when he was so sore persecuted and pursued by Saul, that he seemed to have no way left him to escape; but then a messenger came and told Saul, that the Philistines had invaded the land: this gave Saul some other

other tow in his rock, (*some other fish to fry*). And by that David was delivered." This Mr R id being that same night with another of his brethren at supper, at a knight's house in that parish, told him plainly, that by the Philistines in his sermon he meant the French. And both the new gospellers agreed, that the kirk of Scotland could not now be otherwise delivered, but by an invasion of the French to restore King James. This account I had from a gentleman of good credit, who was present both at the sermon and supper. Mr Stenton, one of their noted preachers, said in an open company, the day after the Assembly was dissolved, That they had appointed their next meeting in 1693, hoping that before that time they might have another King, who would allow them better conditions. They now lay great stress upon the prophecy of an old man in the west, who, at his dying in 1693, said, "The perfect deliverance of God's kirk must come after all by the French, for this King William will not do it." And they say commonly, that they brought in a dog for God's sake, and that he now begins to bite the bairns.

All the Presbyterians profess, that the keeping of anniversary days, even for the greatest blessing of the gospel, is superstition and popery: For the modestest of them that ever spoke last year against Christmas, was Frazer of Bray, who preaching in the high Church of Edinburgh, in his ordinary turn, upon that day on which Christmas fell, all that he said was, "Some will think that I will speak either for the day or against it: To speak against it I see no reason, and to speak for it I see as little; for why should we keep our Saviour's birth-day, and not his conception." Had this man been but acquainted with the liturgy of the primitive church, or of that in the neighbour-nation, he might have found that they keep Annunciation-day for the conception, and this would have broke the strongest horn of his Presbyterian dilemma. But for all the abhorrence that Presbyterians have, and do profess against the observation of anniversary-days, yet they never missed to preach an anniversary-sermon on Mr Heriot, who built and endowed the great hospital in

the city of Edinburgh; the reason is, that for every sermon in Heriot's commendation, they get five pounds, a new hat, and a bible. If they could have made but the same purchase by preaching on Christmas, it is more than probable that they would have thought the annual observation of our Saviour's birth as little superstitious as that of Mr Heriot's memory.

But the dissingenuity, hypocrisy, and covetousness of that party, appears not only in this, but in many other particulars; for who clamour'd more than Presbyterians against pluralities of benefices, which was never allowed, nor practised under Episcopacy in our kingdom; and now several of them are suing for five or six stipends at once, *viz.* the great apostles of the new gospel, Dr Rule, Mr John and Mr William Veitches, Mr David Williamson, Mr John Dickson. I cannot here omit a passage of Mr James Kirkton, a famous preacher in Edinburgh, who held forth in a meeting-house about three and twenty miles from it in the parish of St Martin's, within the shire of the Merse, in which parish there was an Episcopal minister that gave obedience to the present laws; but this Kirkton by the act of restoring Presbyterian preachers to their former charges, out of malice to the Episcopal minister, and covetousness to get the stipend of the place, comes from Edinburgh and preaches one sermon in the parish of St Martin's, and returning some days after, left the church without a minister, by which means he obtained to himself the stipend of that parish, though he lived and preached in the city of Edinburgh ever since.

Mr Anthony Murray, who has a considerable estate in Dunfire, ordinarily uses this phrase as a proverb, That he desires no more in the world but a bit and a brat; that is, only as much food and raiment as nature craves; and yet this very man, that would seem so denied to the world, got himself into the possession of two fat benefices, *viz.* that of Coulter, in which he never did preach, and that of Dunfire-parish, in which the regular pastor had served for the whole year 1688, and for the greater part of the year 1689, and yet was not allowed one farthing of the living for either:

either: although when he was drove away he had eight young motherless children, and no bread for them, whereof Murray, it seems, not having one child, had no sense at all.

Who cried out more against the covetousness of prelates, and complying ministers, than Mr John Johnston? Yet in the time of his supposed persecution, he made up two thousand and five hundred pounds sterling; and, to the certain knowledge of his acquaintance, he was two hundred pounds sterling in debt when he abdicated his parish. This same Johnston being called to a dying gentleman in East-Lothain, who was always Episcopal, but the call was by some fanatical friends, without the knowledge of the dying person, Johnston having come to his chamber, advances with many hums and ha's close to the gentleman's bed-side, and after staring a-while upon him, at last, with a great groan, he gave his judgment of his state and condition in these words: "I see nothing there in that face; 'ah, I see nothing but damnation, hell, and reprobation! At which words, a merry man standing by, 'whispers in the ears of the said Mr Johnston, he hath 'left you two hundred merks." Mr Johnston at this changed his mind, like Barbarians in the Isle of Malta, and says; "But methinks I see the sun of righteousness rising with healing under his wings, saying, 'son, be of good cheer, thy sins are forgiven thee."

Who cried out more against ministers scandals than one Balfour in the Merse, and yet, but a few months ago, he fled for the sin of adultery himself. This, among them, is called but a slip of the saints; but far less slips in others are aggravated into heinous scandals and crying sins, as that ought indeed to be esteemed.

What greater act of injustice than that done to Mr Alexander Heriot, minister of Dalkeith, who gave all obedience to the civil law, and yet the Presbytery of Dalkeith permitted one Calderwood, a declared enemy of Mr Heriot's, and some others of his accusers, to sit as judges among them, and not only admitted, but also invited and encouraged two or three knights of the post to swear, that the minister had danced about a bonfire the 14th of October, 1683. And when it

was made appear to the conviction of all men, that there were no bonfires in the town upon that day, and that the town was never wont to use any such solemnity upon the occasion of that day; all that the Presbytery said, was, That they could not help it, for the matter was sworn and deponed to, and they behaved to proceed, having a call to purge the church.

Besides their not having good notions of the gospel, nor of any good heathen morals, one reason of their malicious and crabbed nature may be, that they never suffered affliction; for after they abdicated their churches in 1662, they began every where in their sermons to cant about the persecution of the godly, and to magnify their own sufferings; by this means they were pamper'd instead of being persecuted, some of the godly sisters supplying them with plentiful gratuities to their families, and money to their purses; they really lived better than ever they did before by their stipends. They themselves boasted that they were sure of crowns for their sufferings; and that angels visited them often in their troubles; and both were materially true. I know several of them who got estates this way, and that grew fat and lusty under their persecutions. Mr Shiels, one of their honestest and best writers, being well acquainted with all that they suffered, and a great sharer in it, glories in this, that they were highly provided for in their greatest difficulties, and makes an argument for it of their being God's people: In his analysis on the 29th of Deuteronomy, these are his words: " Though in the
 ' wilderness of Prelatick, Erastian, and Antichristian
 ' usurpations, we did not meet with miracles, yet
 ' truly we have experienced wonders of the Lord's
 ' care and kindness, and for all the harassings and
 ' persecutions, &c. the poor wilderness wanderers
 ' have look'd as meat-like and cloath-like as others
 ' that sat at ease in their houses, and drank their wine
 ' and their strong drink." The party finding such good fruits of their itinerary labours, continued to preach the unthinking mobile out of their money and senses, as well as out of their duty to God and man, receiv-
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ing in the mean time, instead of Cups of cold Water*, many bowls of warm sack; the true covenant liquor, and the best spirit that inspires the new gossellers. By these means the malignity of their nature was rather kindled than abated; the only men that suffered any thing, being the poor silly plowmen and shepherds in the west, whom the false teachers hounded out to die for a broken covenant. 'Tis true, indeed, that many such men, being deluded into several rebellions, put the state under a necessity of defending itself, by punishing some of them, and killing others in battles; but yet, before the danger of these battles, the preachers were generally so wise as to save themselves, by running first; for had they been so honest as to have borne but a part of these burdens, which they imposed upon their proselytes, so courageous as to have but show'd their faces in the day of battle, to which they always sounded the alarm by their sermons, then, it is like, we should not have been now infested with such swarms of these locusts as have overspread our land, and again fill'd our Kings chambers, as the frogs and lice of Egypt did that of Pharaoh's.

Though upon certain occasions the more subtle and cunning Presbyterians, knowing that no art can defend or disguise the unaccountable wildness and madness of some of their party, are forced to disapprove and condemn them; yet they never fail to make use of the sufferings of these same wild men, to magnify that persecution which themselves pretended to have undergone, but had not the least share in. Eminent instances of this we have in Rule's late book; to whom, among other favours, we owe this new distinction of wild and sober Presbyterians. Truly, if the Presbyterians had met with the same measure with which they formerly served the Prelatists; if they had been used as they did good Bishop Wilsheart, whom they made to lie seven months in a dark, stinking, close prison, without the conveniency of so much as changing his shirt but once, so that he was like to be eaten up of

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himself,

* The name of a ridiculous and rebellious book, published by them in King Charles the second's Time.

himself, and the vermin which that nasty place produced ; it is probable that by such severities (which I am glad they suffered not), they might have been brought to something of that good man's christian temper and disposition : and that this was very great, the worst of themselves were constrained to own, when upon changing of the scene, he being deservedly advanced to the bishoprick of Edinburgh, was so charitable as to convey large supplies to such of them as were imprisoned for their notorious rebellion at Pentland-hills, 1666, and that without letting them know from what hand it came: Nay, his compassion to them was such, that he continued such Presbyterian preachers as were any thing tolerable, in their churches and office, without imposing on them the conditions of conformity, which the law then required : but now Presbyterian preachers, even those that are called the soberest, as we may say, by their daily practices, and expressions, are highly galled, because they are not allowed to treat the bishops, and other ministers of God's word, after the same barbarous manner that they formerly did, *that is*, " hew them in pieces ' before the Lord," as they were wont to phrase it ; for they commonly compare Bishops to Agag, and those ordained by them, to the Amalekites.

The Episcopal ministers and rulers used all Christian and discreet methods, when they had power, to gain and oblige the dissenters, and to save them from the penalties of the law : But now such is the ingratitude of some, even of those same Presbyterians, whom the Episcopal ministers had saved from the gibbet, to which the law had justly doomed them, that they were the only persons that invented false stories, formed malicious libels, and raised tumults against those very ministers who had been formerly so exceeding kind to them. We have but too many instances of their rendering evil for good in this manner ; and that which makes this the more strange and odious, is, that it is acted under a pretence of religion and reformation, and that the giddy people are instigated to this wickedness by their preachers. I shall trouble the reader at present only with two particulars to this purpose :

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Mr Monro, parson of Stirling, was lately libelled and accused before the brethren of the inquisition, by one whom, as all the neighbourhood knows, he preserved from being hanged, when he well deserved it : and now, though the said parson Monro has visibly baffled all the articles of his libel, to the disgrace of his ungrateful accuser, and of those preachers who openly prompted him to this villainy, yet they daily molest and disquiet him, because of his constant adherence to the sacred order of Episcopacy, which is the greatest fault his judges can accuse him of, except that of his possessing a good living, and that his parts and piety darken the whole Presbytery ; of which his parishioners being fully convinced, love him so well, that they resolve, cost what it may, they will not part with him as their minister ; and have therefore, to the great mortification of the Presbytery there, jointly signified so much to them under their hands.

The other particular instance of this nature shall be, that of one Ronaldson, a tenant in the parish of Cranston, whom the orthodox minister there, Mr Burnet, by his intercession with persons of quality, preserved from having his goods confiscated, and his person banished, after Ronaldson, by his signal disobedience to the law, had exposed himself to that sentence : this kindness Ronaldson then looked on as so great and surprising, that he often and openly professed he knew not how to be thankful enough for it : He and his family constantly kept the church thereafter, and, upon every occasion, acknowledged the minister's singular favour, with all the signs of sincere gratitude ; but yet upon the new light of the late revolution, he appeared the most open and avowed enemy that the minister had : The minister, justly surprised at this, challenged his many promises of continuing grateful ; to whom Ronaldson gravely replied, " That the thanks for his preservation was not due to him, but only to God, who oft-times, *said he*, stirs up ill men to befriend his own people." This change was wrought upon the man, and this answer put in his mouth, as himself sometimes owns and professes, by frequent conferences with their preachers, who, in their private discourses

discourses and publick sermons, have taught him, that he is not to look to the instrument, but to the cause of his preservation.

I shall shut upon this head concerning the persecution they pretended to have suffered, with a remarkable note of a sermon preached lately by Mr Daniel Douglas, one of their great Muftis: "Now, Sirs, *says he*, I will be even plain with you, and perhaps e'en more plain than pleasant, Sirs. I'll tell you now, Sirs, 'tis ordinary for us to cry out that we were persecuted under Episcopacy; but we are yet living, Sirs; and why were we not hanged as well as others were, beloved? It is e'en because we thought they did cast away their lives needlessly, and that we would not venture our lives for such matters as they ventured their lives; for I knew to meet with kindness both from the churchmen and the statesmen; and particularly, I knew that the clerks of council and session would take nothing from us; but there are no such clerks now. For there is one Gibbie Elliot, Sirs, that has no charity nor discretion; for if we were all made up of dollars, he would swallow us up; pray God, Sirs, to keep our purses from that false lown Elliot."

Ingenuity is a thing they are not concerned about; for that is but a branch of dry morality, below men so full of grace: some young men among them, that have had the advantage of being abroad, are more affable, and, in their conferences with men of sense, they ordinarily exclaim against the peevish, sour, and unconvertible temper of Scotch Presbyterians; but yet these same sparks of the cause sing a quite contrary tune when they are in a collective or representative body. I have read of a certain monk, who, being wearied of the cloyster, aimed at a vacant dignity, the possession whereof he knew would set him free: for this end, he applied himself to every one of his acquaintances that had a suffrage in the election, and from every singular and individual person he received very fair and satisfying promises; but yet he found himself still disappointed, when they met together in the assemblies for the election: whereupon he invites
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most or all of them upon a set day to dine and be merry with him. They that were invited knew that he was not in condition to make any competent provision for so many guests : wherefore, according to the usual custom of that fraternity, they sent each of them some material or other, proper to make up the feast ; some sent flesh, some fish of divers kinds ; some sent butter, some cheese, some wine, and others oil ; all which he boiled in one kettle together ; and his guests being convened, he caused to serve up that hotch-potch in several large dishes to them ; so that every dish that they tasted equally disgusted them : Whereupon they asked what manner of victuals it was ? He said, It was just such as themselves had sent, all well boil'd in a large kettle together. That, say they, is the worst meat in the world when thus jumbled together, but very good when every thing is dressed by itself. Just so are ye to me, says the monk, you are very fair and kind to me when single, and one by one ; but I can find nothing worse than you when you are all together. The Presbyterians resemble the monks in this, as in many other things ; for take them singly, and they generally condemn the methods and proceedings of their brethren, as rigid and severe ; but take the same men met together in a presbytery, synod, or assembly, and the whole body is the most unpalatable and most unfavoury hotch-potch in the world.

And now to hasten to a close of this section, strangers may justly wonder that men of such temper and qualifications, as ye have now heard the Presbyterian preachers to be, should have any followers. But this will not seem so strange to such as consider what multitudes of the rabble croud after Jack Bowles in his drunken fits, that women and children are ordinarily led by noise and show, though it were but of hobby-horses and rattles. And indeed the Presbyterian preachers are only flocked after by such a herd ; some out of a blind zeal and itch after novelty and change ; some again loving to fish in the troubled waters of such confusions as are inseparable from Presbytery ; hoping thereby to mend their broken fortunes, and to palliate
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their want of sense, and greater faults, by a pretence to strict religion; others frequent them for sport and diversion, as men of little sense and less business run after stage-players and rope-dancers.

Some time ago, these preachers were conversant only with shepherds and a few silly women, laden with divers lusts, whose hot zeal had no knowledge to guide it: the preachers then indeed admired themselves for persons of great gifts and learning, because of the esteem that these ignorant creatures had for them; but now that they are brought to act in public, and possess the pulpits of learned men, they are at a great disadvantage; for their better auditors expect solid divinity, rational and close discourses; and that being none of their talent, puts them quite out of their road and element; and hence it is, that the people generally forsake and abhor them, and nothing but a few of the rabble frequent their best churches and preachers; so that now their own dear followers begin to complain and cry out, that Christ did more good in the hills than he does now in the churches; and if they hold on at their usual manner of raving in pulpits, they cannot fail to render themselves as ridiculous and odious as they deserve, which they have made pretty good advances to already. They frequently upbraid curates, as deserted of the spirit, because they own, that, in the composing of their sermons, they make use of books; and yet Mr David Williamson, one of their *ablest men*, preaching before the parliament, on Psal. ii. and ver. 10. stole most of his sermons from Herle's Tripos of Wisdom, and had the confidence to reprint the same at Edinburgh. Indeed the nonsense and railing of that sermon is wholly his own; for none but himself ever pretended or presumed, as he does there, that Christ died a martyr for the Presbyterian government; because forsooth this inscription was written on his cross, *Jesus of Nazareth King of the Jews*. I do not discommend the use of books, but the hypocrisy of these men, who give out, that they preach merely by inspiration and meditation, as Mr Areskine did, in a sermon which he preach-

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ed lately in the Tron-church at Edinburgh : his words were these ; “ The curates go to their books for ‘ preachings, but we go to our knees for our preachings.’ ” And yet such is the silliness of some deluded people, that they proclaim these for soul-refreshing and powerful preachers, and for men that, as they phrase it, have an inbearing gift, speaking home to their hearts : indeed, make some people judges, we know Presbyterian sermons will gain the applause. I remember the old fable of the Cuckow and the Nightingale : both contended who should sing sweetest ; the Afs, because of his long ears, is made judge ; The Nightingale sung first, the Cuckow next, the Afs’s determination was, that truly the Nightingale sung pretty well, but for a good, sweet, plain taking song, and a fine note, the Cuckow sung far better.

Some, who are not so well acquainted with the Scotch Presbyterian manner of preaching and praying, may, perhaps, think that matters are here aggravated against them, because things so very ridiculous were never vented by any former sect, as these I have, and am hereafter to discover of them ; but they are too well known to be denied among us ; and that strangers may not think themselves imposed upon, I shall, in the next section, give the reader some little taste of their printed books, and leave him to judge, from the ridiculousness of what they have deliberately published to the world that way, what extravagancy they may be guilty of, in these extemporary ravings, which they miscall spiritual preaching and praying.

S E C T.

S E C T. II.

C H A P. I.

Containing some Expressions out of their printed Books.

AND first for their sermons: Mr William Guthry, at Fenwick, hath printed one full of curses and imprecations, *viz.*

“ Will you gang, man! to the cursed curates?
 ‘ Gang, and the vengeance of God gang with thee:
 ‘ the cursed curates bid us side with them; the devil
 ‘ rugg (*tear*) their hearts out of their sides.” The sermon, in every page, is to the same purpose. The people in the West are mightily taken with it, and the author is held for a great saint among them, chiefly upon the account, as themselves phrase it, of his sharp pen against prelates and curates.

Mr Welwood, brother to Mercurius, in a printed sermon on this text, *If the righteous shall scarcely be saved, &c.* says, among other as ridiculous things, these words; “ Men think that every dog will win to
 ‘ heaven; but I assure you, it is a great matter to win
 ‘ there: for noblemen that will be saved, I believe
 ‘ there’s not twenty; I trow I doubled them: for gentle-
 ‘ men, I could write them all in three inch of paper.
 ‘ *Ibid.* Men thought much, when a part of the city of
 ‘ Glasgow was burnt; but, for my part, I would not
 ‘ shed a tear though Glasgow and Edinburgh both
 ‘ were burnt; and a great matter! they burnt the
 ‘ Covenant.”

The best of their preachers were singled out to hold forth to the Parliament, and the Ld. Commissioner M. a person equally fitted to judge of ministers and statesmen, appointed such of these sermons to be printed, as he in his godly wisdom thought fittest for advancing the designs of omnipotent Presbytery. These sermons are generally

generally inanced by the party, and preserved as infallible evidences of the great learning and piety of the new gospel professors; upon which account they are carefully kept from malignant hands and eyes. However, I once had the favour allowed me to read three of the choicest of them, published by Williamson, Rule, and Spalding; wherein they extol Presbyterian government, with all the glorious epithets due to the gospel and the christian church, viz. Christ's bride, his virgin, his spouse, his glory, his honour, his church, his precious remnant, his glorious elect, his pure people, God's house, tabernacle, dwelling-place and sanctuary, his holy ark, his chosen generation, his dear children, his kingdom, his mountain, his jewels, his crown, scepter and diadem; in a word, the most obscure and darkest prophecies and revelations were all spoke with an eye to the present Scotch model, though that be so new as never to have been heard of in Scotland, or any other church before: and the Presbyterians themselves will as soon prove, that the high-priesthood of Aaron, among the Jews, was a type of Presbyterian democracy in the church, as shew any foot-steps, or the least mention of Presbyterianism, in any of the antient monuments and records of the church, except they will say, that christianity began with Calvin: And yet, if you'll believe the sermons of the former triumvirate, they that oppose the rigour of Scotch Presbytery, are enemies to God and his cause, to Christ and to his gospel; they are worse than heathens, they are Philistines, which are not to be suffered to live in the holy land*; nay, they that concur not to advance it to its former height, and that is, above King and parliament, not only their estates and lives, but their souls may go for it: "You members of parliament, who are not forward for this, you shall, with Jehoiakim, be buried with the burial of an ass: think but seriously what an epitaph may be written on your tomb, and what discourses may be of you when ye are gone;" "Here lies a man that never was a friend

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" friend

* *Spalding's Discourse to the parliament.*

“ friend to Christ or his interest ; now he is dead ;
 “ but he was an opposer and persecutor of Christ, of
 “ his truth and people. But dying is not all ; what
 “ shall ye say, when ye shall be cited at the
 “ great assize, before the tribunal of Christ, to that
 “ question, What justice and vote gave ye to me in
 “ my afflicted church ? In the first parliament of King
 “ William and Queen Mary in Scotland, was ye for
 “ me or against me ?”

Mr Gilbert Rule, in his sermon before the parliament, takes it for granted, that the mountain of the Lord's house there spoke of, is expressly meant of Scotch Presbytery, “ Which, *he says*, is terrible as an army with banners.” This last, I confess, has often been found true in the most literal sense ; but why Presbytery should be called a mountain, I cannot so well say, except it be because it was exalted at Duncelaw * above the tops of the mountains, that is, Monarchy and Episcopacy, at which time the fanaticks and rebels were the nations that flock'd unto it, and established it upon the ruins of their own former oaths and obligations. But to speak in his own words ;
 “ The exalting and establishing of Scotch Presbytery ;
 “ for that's the only true religion ; and the flourishing
 “ of it, is the means to advance the poorest and most
 “ contemptible people † to reputation, both with God
 “ and all good men ; yea, often in the eyes of them
 “ that are but moral and intelligent, though enemies,
 “ as is evident from *Deut. iv. 6*. This is your wisdom
 “ in the sight of the nations, which shall say, surely this
 “ nation is a wise and understanding people ; for
 “ what nation is there so great, who have God so
 “ nigh unto them, &c.” Now that no body might mistake, as if in this he meant religion in general, and not Scotch Presbytery, he makes application particularly to the kirk in these words ; “ If you will set
 “ Christ on high in this poor church, he will set the
 “ church

* *The hill on which they first drew up their army against King Charles I.*

† *Such the Scotch fanaticks are indeed.*

church and nation on high ; Scotland hath in former times been || renowned and esteemed among the churches of the Reformation upon this account. It may be an honour in after-ages to your posterity, that such a man was active in that happy parliament that settled religion in the church ; yea, this way will render us more formidable to our enemies, and unfriends to our way (true blue Presbytery), than strong armies or navies could do. 1 Sam. iv. 7." *And the Philistines were afraid, &c. for they said that God is come to the camp.*" The plain meaning of this is, all the land and sea-forces of England and the confederates, can signify nothing against their enemies, so long as they entertain or suffer amongst them these enemies of religion, the Bishops.

That famous man in his generation, Mr David Williamson, preached before the reforming parliament on this text, *Be wise, ye Kings ; be instructed, ye judges of the earth.* Psal. ii. 10. I cannot but approve the choice of this text, because those Kings had need be very wise indeed, that have to do with Presbyterians ; and those civil judges must be stronger than the kirk, that will not condescend to be instructed by them in all things. In the former part of that sermon he divides and subdivides government so often, till, like the Presbyterian author, from whom he steals these ridiculous distinctions, § he at last divides the Kings and judges from all power. 'Tis no new thing for some men first to distinguish the King's person from his authority, and then to divide his head from his body. Well, 'tis granted by all hands, that such men are well acquainted with all the ways of dividing government. In the latter part of that sermon, the author, speaking of Presbyterian government, uses these words, which we easily grant to be peculiarly his own : " 'Tis no light matter, *says he*, 'tis an ordinance of God, the royal diadem of Christ ; he was a martyr on this head ; for it was his dittay on the cross. John xix.

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19.

|| *The glorious days of the Covenant.*
§ *Herle's Tripos.*

‘ 19. *Jesus of Nazareth, King of the Jews.*” If this scripture do not prove that Christ died a martyr for Scots Presbytery, I am sure there’s no other place, either in scripture or antiquity, that will.

The next notes will be from a sermon that is highly valued by all true Presbyterians, *viz.* That which, according to the author’s dating of it, was printed in the “ fortieth year of our public breach of Covenant; ‘ the year, as the author at the end of the title page ‘ describes it, wherein there was much zeal for con- ‘ federating among men, but little for covenanting ‘ with God.” In the 1st, 2d, 3d, 4th, and 5th pages, he compareth the Scotch covenants to the covenant of Grace, and to the covenants at Horeb in Moab.

In the 6th page, he says; “ The covenant may be ‘ tendered and taken without the consent of the ma- ‘ gistrate, but his after-dissent or discharge cannot ‘ loose the obligation of it.”

Page 9. he says; “ As Israel in the wilderness, so ‘ have we had our Marahs, and our Massas and Meri- ‘ baths, Taberahs, and Kibroth Hataavahs, at Pent- ‘ land-hills, Bothwell-bridge, Ardmoss, &c.*” From this consideration he presses the renewing of the covenant.

Page 10. “ God’s removing two kings, who with- ‘ stood the covenanted reformation, and the abolish- ‘ ing two wicked establishments, tyranny and pre- ‘ lacy, should stir up all lovers of religion to the duty ‘ of covenanting. Page 12. All the meaner sort of ‘ all sexes and ages, wives, and children, are obliged ‘ to this, though the *Primores* and *Primates regni* do ‘ not concur: If the children be not capable, parents ‘ are to engage for them. Accordingly, *says he*, in ‘ Scotland it hath been in use for faithful ministers, ‘ to take parents engaged to the covenant, when they ‘ presented their children to baptism. Page 14. Sub- ‘ jects are relaxed from their sworn allegiance to a ‘ King or magistrate, by his rescinding or disowning ‘ the covenant, as is plain from the third article of the

* *Three notable rebellions raised by the Presbyterians against King Charles II.*

' the Solemn League. But there is nothing that can
 ' any way enervate the sacred obligation of Scotland's
 ' holy covenant, which still must stand in inviolable
 ' force. Page 16. It is a covenant obliging not only
 ' the present but the absent; and not only the absent
 ' in regard of place, but in regard of time; it obligeth
 ' all the children of Israel, binds all posterity with
 ' annexation of curses to the breakers. Page 17. 'Tis
 ' the foundation of the people's compact with the
 ' King at his inauguration; therefore as long as Scot-
 ' land is Scotland, and God unchangeable, Scotland's
 ' reformation in doctrine, worship, discipline and go-
 ' vernment, must be endeavoured to be performed in
 ' a conformity to the covenant: The matter of it is
 ' moral, containing nothing but what is antecedent-
 ' ly and eternally binding; albeit there had never
 ' been a formal covenant, the ends of it are perpetu-
 ' ally good. Page 18. The express command from
 ' Exod. xxiii. obliges to banish all covenant-breakers
 ' out of the land; for the example of the popish, pre-
 ' latrical, and malignant faction in Britain and Ire-
 ' land, the suffering them to dwell in the land, and
 ' to creep into places of trust, and especially the stu-
 ' pid submission to the restitution of church and state,
 ' and to the reintroduction of their wicked establish-
 ' ments, abjured by covenant, did gradually induce
 ' parishes and provinces to this dreadful sin of cove-
 ' nant-breaking." Then, in some subsequent pages,
 he enumerates all the curses and plagues, national or
 personal, spoken of in scripture, as threatened with a
 special regard to the breaking of this covenant: "And
 ' who can tell, *says he*, but the sword now drawn in
 ' Scotland and Ireland may avenge the quarrel of
 ' God's broken covenant? Page 27. The breaking
 ' of the covenant is the most heinous of all sins: pro-
 ' fanity of all sorts, hypocrisy, idolatry, adultery,
 ' treachery, pride, blood, and oppression, and all
 ' that ever brought down vengeance upon any gene-
 ' ration recorded in scripture, or in any history; with
 ' these indeed, and the greatest aggravations of them,
 ' the land hath been polluted; but chiefly that which
 ' incenses the anger of the Lord, hath been, and re-

* mains to be, breach of covenant; and all these
 ‘ abominations, not simply because breaches of the
 ‘ law of God, but as under this special aggravation,
 ‘ that they have been, and are breaches of the cove-
 ‘ nant, as is evident from Deuteronomy xxix. 25.
 ‘ *Because they have forsaken the covenant of the Lord*
 ‘ *God of their fathers, &c.”*

Page 33. The great reason why men should renew the covenant at this time, and why those of the true Presbyterian party did it in the end of 1688: “ They
 ‘ thought it then, *says he*, expedient, as it is still, by
 ‘ renewing of these ancient covenants, to declare
 ‘ what cause they would avouch and appear for; what
 ‘ King they would own, and upon what terms they
 ‘ would offer their submission to the present govern-
 ‘ ment then to be established, who had before de-
 ‘ clared their revolt from the former; and for this
 ‘ end to make this the bond of their association.”

The same author, in his solemn confession of sins, page 53. says most ingenuously; “ *We and our teach-
 ‘ ers, in a great measure, complied with, submitted
 ‘ unto, and connived at, the incroachments of the su-
 ‘ premacy, and absolute power, both in accepting and
 ‘ countenancing the former indulgences, and the late
 ‘ toleration. We have taken and subscribed oaths and
 ‘ bonds, all which have been contrary to the reforma-
 ‘ tion we were sworn to preserve.”*

Page 54. “ We are obliged to confess the offensive
 ‘ carriage and conversation of many that have gone
 ‘ to England, who have proved very stumbling-blocks
 ‘ to the Sectarians there; yea, of late, many have
 ‘ embraced the toleration introductive of a Sectarian
 ‘ multiformity, without so much as a testimony a-
 ‘ gainst the toleration of Popery itself. The gene-
 ‘ ral toleration, which in its own nature tended, and
 ‘ in its design intended, to introduce *popery* and
 ‘ *slavery* by arbitrary and absolute power, hath been
 ‘ accepted and addressed for by many of our mini-
 ‘ sters; and countenanced, complied, and concurred
 ‘ with, by many of our people, without a testimo-
 ‘ ny, or endeavour to understand it.—Many dregs
 ‘ of popish superstition have been observed, popish
 ‘ festival

" festival days, as Pasch, Yule, and Fasting-eves, &c.
 " [Easter, Christmas, Shrove-Tuesday.], have been
 " kept by many: And prelatical anniversary days
 " devised of their own heart, appointed for commem-
 " morating the King's birth-days, as May 29. Octo-
 " ber 14. &c. who were born as scourges to this
 " realm, being complied with by many. Page 58.
 " And it was our fathers sin to inaugurate the late
 " King, after such discoveries of his hypocritical en-
 " mity to religion and liberty, upon his subscription
 " of the covenant; so when he burnt and buried that
 " holy covenant, and degenerated into manifest ty-
 " ranny, and had razed the very foundation on which
 " both his right to govern, and the people's allegi-
 " ance were founded, and remitted the subjects alle-
 " giance, by annulling the bond of it, we sinned in
 " continuing to own his authority; when all he had
 " was engaged and exerted in rebellion against God;
 " for which the Lord put us to shame, and went not
 " out with our armies at Pentland-hills and Both-
 " well-bridge."

CHAP. II.

*Notes out of the Hind let loose, printed
 in 1687. which book is the great oracle
 and idol of the true covenanters.*

Page 3. **I**T is observable how reproachful he speaks
 of princes, and even of such as are now
 our King's allies, in these words; " The Protestants
 " of Hungary are under the tearing claws of that ra-
 " venous eagle, the tyrant of Austria; those of Pied-
 " mont under the tyranny grassant of that little tyger
 " of favoy."

Page 24. " Our first reformers never resign'd nor
 " abandon'd that first and most just privilege of resi-
 " stance; nay, nor of bringing publick beasts of prey
 " to condign punishment, in an extraordinary way of
 " vindictive justice. e. g. Cardinal Beaton, that was
 " slain in the tower of St Andrew's by James Melvin,
 " who perceiving his consorts to be mov'd with com-
 " passion,

passion, withdrew them, and said, "*This work and judgment of God, although it be secret, ought to be done with greater gravity;*" and presenting the point of his sword to the cardinal, said, "*Repent thee of thy former wicked life, but specially of the shedding of the blood of Mr George Wisheart, which yet cries for vengeance from God upon thee; and we from God are sent to revenge it; for here before my God, I protest that—nothing moveth me to strike thee, but only because thou hast been, and remainest an obstinate enemy against Christ Jesus and his holy gospel.* Of which act, saith my author, the faithful and famous historian Mr Knox, speaks very honourably, and, after the slaughter, join'd himself with them; yet now such a fact committed upon such another bloody and treacherous beast, the Cardinal Prelate of Scotland, eight years ago, is generally condemn'd as horrid murder."

Page 75. Speaking of the King's defeat at Worcester, *he says;* "Israel had sinn'd and transgress'd the covenant,—having taken the accursed thing, and put it even amongst their own stuff; therefore the children of Israel could not stand before their enemies, but an army of them, near 30,000, was totally routed at Worcester, and the Achan, the cause of their overthrow, was forced to hide himself beyond sea, where he continued a wandering fugitive in exile, till 1660. False Monk, then General, with a combination of malignants and publick resolutioners, did machinate our misery, and effectuated it by bringing the King home to England, from his banishment, wherein he was habituate into an implacable hatred against the work of God."

Page 95. "The Covenant is our *Magna Charta* of religion and righteousness, our greatest security for all our interests."

Page 99. "That some perfidious parliament fram'd an act for an anniversary thanksgiving, commemorating every 29th of May, that blasphemy against the spirit and work of God, and celebrating that unhappy restoration of the rescinder of the reformation, which had not only the concurrence of the universality

“salutary of the nation, but (alas, for shame that it
 “should be told in Gath!) even of some Presbyterian
 “ministers, who afterwards accepted the indulgence;
 “one of which, a pillar among them, was seen scanda-
 “lously dancing about the bonfires.”—“*O holy and
 astonishing justice! thus to recompence our way upon
 our head; to suffer this holy work and cause to be ruin’d
 under our unhappy hands; who suffer’d the destroyer to
 come in; who had it in his heart, swell’d with enmity a-
 gainst Christ, to raze and ruin the work, as he most
 wickedly did.*”

Page 110. “The king gave us many proofs and de-
 “monstrations of his being true to Antichrist, in
 “minding all the promises and treaties with him, as
 “he had of his being false to Christ in all his coven-
 “ant-engagements with his people; for, in the year
 “1666, he, with his dear and royal brother the
 “Duke of York, contriv’d, countenanc’d, and abet-
 “ted the burning of London, evident by their em-
 “ploying the gwards to hinder the people from saving
 “their own, and to dismiss the incendiaries, the
 “Papists, who were taken in the fact.”

Page 123. “At length the virulent traitor, James
 “Sharp, the Arch-bishop, received the just demerit of
 “his perfidy, perjuries, apostacies, sorceries, villa-
 “nies, and murders, sharp arrows of the mighty,
 “and coals of juniper; for, upon the third of May,
 “1679, several worthy gentlemen, with some other
 “men of courage and zeal for the cause of God, and
 “the good of the country, executed righteous judg-
 “ment upon him at Magus Moor, near St Andrew’s:
 “And in the same month, on the 29th of May, the
 “testimony at Rutberglen was publish’d against that
 “abomination of celebrating an anniversary day for
 “setting up an usurped power, destroying the interest
 “of Christ in the land, and against all sinful and un-
 “lawful acts, emitted and executed, published and
 “prosecuted, against our covenanted reformation;
 “where also they burnt the *acts of supremacy, the
 declaration, and the act necessary for the burning the
 covenant.*”

Page 146. " At length the king of terrors, a terror
 " to all kings, cut off that supreme author and autho-
 " riser of mischief, Charles II. by the suspicious in-
 " tervention of an unnatural hand, as the instrument
 " thereof; wherein much of the justice of God was
 " to be observ'd, and of his faithfulness verif'y'd, that
 " *bloody and deceitful men shall not live out half their*
 " *days.* His bloody violence was recompensed with
 " the unnatural villainy of his brother, and his un-
 " parallell'd perjury was justly rewarded by the most
 " ungrateful and treacherous monster of a parricide;
 " for all the numerous brood of his adulterous and in-
 " cestuous brats, begotten of a multitude of whores,
 " at home and abroad, yea with his own sister too, he
 " died a childless pultron, and had *the unlamented*
 " *burial of an ass*; and for all his hypocritical pre-
 " tensions to a protestant profession, he drunk his
 " death in a popish potion, contriv'd by his own dear
 " brother that succeeded him,—passionately resent-
 " ing Charles his vow to suffer the murder of the Earl
 " of Essex to come to a trial, which was extorted by
 " the reiterated solicitations of some, who offered to
 " discover by whom it was contriv'd and acted, which
 " made the Duke's guilty conscience to dread a detec-
 " tion of his deep accession to it; whereupon the po-
 " tion, quickly after prepared, put a stop to that, and
 " an end to his life, February 6. 1685; of which
 " horrid villainy time will disclose the mystery, and
 " give the history when it shall be seasonable."

Page 237. " A prelate's depute is no minister of
 " Christ; but a curate is a prelate's depute; *Ergo.*—
 " That a prelate's depute is no minister of Christ, I
 " prove not only from that, that a prelate, *qua talis*,
 " is not a servant of Christ, but an enemy; and there-
 " fore cannot confer upon another that dignity to be
 " Christ's servant; but also from this, that the scrip-
 " tures allow no derivation of deputed officers. Rom.
 " xii. 7, 9."

Page 255. " Never can it be instanced these twenty-
 " seven years, that the curates have brought one soul
 " to Christ, but many instances may be given of their
 " murdering souls. Hence these who cannot but be
 " soul-

“ soul-murderers, may not be heard or entertained as
 “ soul-physicians; but the curates cannot but be soul-
 “ murderers; *Ergo*.”

Page 256. “ The meeting of the curates, for ad-
 “ ministration of ordinances in their way, the Lord
 “ hates, and hath signally forsaken; therefore we
 “ should hate and forsake them. This is confirm’d
 “ by Mr Durham on Rev. i. p. 55.”

Page 259. “ Hearing of curates reductively, in-
 “ volves us under the guilt of idolatry, and breach of
 “ the second commandment; therefore we ought not
 “ to let them dwell in the land, lest they make us sin.
 “ *Exod. xxiii. 32.* We should destroy their very
 “ names out of the place. *Deut. xii. 3. Judg. ii. 7.*”

Page 285. “ *Jus populi, Cap. 16.* says he, makes
 “ this one character of a tyrant, that living in luxury,
 “ whoredom, greed, and idleness, he neglecteth, or is
 “ unfit for his office. How these suit to our times,
 “ we need not express: What effrontery of impudence
 “ is it for such monsters to pretend to rule! Page 296.
 “ Kings and tyrants, for the most part, are reciprocal
 “ terms.”

Page 306. “ We own the obligation of our fa-
 “ cred covenant is unrepealably and indispenfibly bind-
 “ ing to all; but we deny that hereby we are bound
 “ either to maintain monarchy, or to own the authori-
 “ ty of either of the two monarchs that have mon-
 “ archized or tyrannized over us these twenty-seven
 “ years past. In the covenants we are not bound,
 “ but only conditionally, to maintain the King’s per-
 “ son and authority, *that is*, only upon the terms that
 “ he should be a loyal subject to Christ, and a faith-
 “ ful servant to the people, which he cannot be
 “ thought who does not cause all to stand to their
 “ covenant-engagements, as Josiah did. 2 Chron.
 “ xxxiv. But alas, there was never a Josiah in the
 “ race of our kings; they rose up to the height of re-
 “ bellion against God and the people, with heaven-
 “ daring insolence, not only breaking, but burning
 “ the holy covenant.”

Concerning the owning Tyrants authority, P. 302.

“ When monarchy becomes opposite to the ends of
 “ government, the contagion of it affects that very
 “ species of government ; and then the house is to be
 “ pull’d down when the leprosy is got into the walls
 “ and foundation. The people may make their pub-
 “ lic servant sensible, that he is, at his highest elevation,
 “ but a servant. Hence now, when the species nam’d
 “ in the covenant, *viz.* Monarchy, is so vitiate, that
 “ it is become the instrument of the destruction of all
 “ the ends of that covenant, and now by law trans-
 “ mitted to all successors, as an hereditary, perfect,
 “ and perpetual opposition to the coming of Christ’s
 “ kingdom ; so that as long as there is one to wear
 “ that crown, (but Jehovah will in righteousness exe-
 “ cute Coniah’s doom upon the race. *Jerem. xxii. ult.*
 “ *write this man childless*) and to enter heir to the
 “ government as now established ; he must be an ene-
 “ my to Christ : There is no other way left, but to
 “ think on a new model, moulded according to the
 “ true pattern.”

Page 311. “ As he is not, nor will not be our
 “ covenanted and sworn King, and therefore we can-
 “ not be his covenanted and sworn subjects ; so he is
 “ not, nor can be crown’d our King, and therefore we
 “ cannot be his liege subjects, owning fealty and obe-
 “ dience to him.”

Page 340. “ It will be found that there is no
 “ title on earth now to the crowns, to families, to
 “ persons, but the people’s suffrage ; for the institu-
 “ tion of magistracy does not make James Stuart a
 “ King, no more than John Chamberlain.”

Page 375. “ Kings must be like dogs, that are
 “ best hunters, not those who are born of best dogs ;
 “ therefore dominion is not hereditary.”

Page 389. “ The inferior is accountable to the
 “ superior ; the King is inferior, the people is superior ;
 “ *Ergo*, the King is accountable to the people. The
 “ proposition is plain ; for if the King’s superiority
 “ make the people accountable to him, in case of
 “ transgressing the laws, then why should not the
 “ people’s

“ people’s superiority make the King accountable to them, in case of transgressing the laws.”

Page. 411. “ In the fourth article of the covenant we are oblig’d to endeavour, that all incendiaries and malignants, &c. be brought to condign punishment; therefore is it imaginable that the head of that unhallowed party, the great malignant enemy, who is the spring, and gives life to all these abominations, should be exempted from punishment? Shall we be oblig’d to discover and bring to punishment the little petty malignants, and this implacably stated enemy to Christ, escape with a crown on his head? Nay, we are by this oblig’d, if ever we be in conlition, to bring these stated enemies to God and the country, to condign punishment, from the highest to the lowest: And this we are to do, as we would have the anger of the Lord turned away from us, which cannot be without hanging up their heads before the Lord against the sun. Numb. xxv. 4.”

Page 412. “ By the fifth article of the covenant, we are oblig’d to endeavour, that justice be done upon such as oppose the peace and union between the kingdoms; but this man and his brother have destroyed and annul’d that which was the bond of these kingdoms, union, viz. the Solemn League and Covenant.”

Page 459. “ That from *God save the King*, now impos’d, as it is found in the original, is only paraphrastically expounded, and most catechistically applied to tyrants, being in the native sense of the words only, *Let the King live*; which, as now it is extorted most illegally, so it can be render’d neither civilly nor sincerely, nor christianly; it is a horrid mocking of God, and a heinous taking of his name in vain, contrary to the third commandment: If it be a congratulation, it is the more abominable, not only for the hypocrisy that is in it, but the blasphemy, in giving thanks for the promoter of the Devil’s interest, and the destroyer of Christ’s and the liberties of mankind.”

Page 466. “ Let us consider the person and mat-

“ ter for whom and for what this prayer (*God save*
 “ *the King*) is extorted ; either it is for the salvation
 “ of James the Papist, or of James the Tyrant. Now
 “ it is not the will of God, that they that have, and
 “ keep, and will not part with the mark of the beast
 “ should be saved ; for he is adjudg’d of God to drink
 “ the wine of his wrath, Rev. xiv. 9. 10. We can-
 “ not pray for him as a Christian, or as a King, be-
 “ cause he is neither ; and as a tyrant, he can no more
 “ be sav’d than as a papist ; for Tophet is ordained
 “ of old, yea, for the King it is prepar’d. Isai. xxx. 33.
 “ Now while he continues such, we must complain in
 “ our prayers, not for his mis-government only, but
 “ for that he governs, and desire to be deliver’d from
 “ him ; for considering what a man, and what a King
 “ he is, guilty of murder, adultery, idolatry, under
 “ the sentence of the law both of God and man, we
 “ can pray no otherwise for him than for a murderer,
 “ adulterer, idolater ; we cannot pray that the Lord
 “ may bless his government, for it is his sin and our
 “ misery that he is a governor, and his throne is a
 “ throne of iniquity.” What form of prayer this
 author uses for the King, may be seen at the end of
 the notes of their prayers.

Pages 482 and 483. “ These that now would im-
 “ pose bonds upon us, are such sons of Belial as cannot
 “ be taken by the hand. There is one general argu-
 “ ment that will condemn coming into any terms or
 “ bonds with that party that have broken the cove-
 “ nant ; because such transactions are a sort of confe-
 “ deracy with the known enemies of the truth and
 “ godliness. Mr Gillespie demonstrates that to be un-
 “ lawful, when, in capacity, we should not suffer them
 “ to dwell in the land : if we are not to be familiar
 “ with heathens, far less with apostates ; for the a-
 “ postle lays much more restraint from communion
 “ with them than with pagans. 1 Cor. v. 10. And
 “ again, Exod. xxxiv. 12. All sacred transactions are
 “ discharged upon a moral and perpetually binding
 “ ground ; and all toleration is prohibited, and all
 “ conjugal affinity. Such compliances brought on the
 “ first desolating judgment, the flood on the old world.

Gen. vi. when the godly confirmed and incorporated with the ungodly crew.—The scriptures frequently disapprove all confederacies, covenants, concord, and, without distinction, all transactions and unitive agreements with the men of Belial, that overturn the reformation. p. 487.”

Page 500. “ It is clear from the form, the object, and from the ends of the covenant, which are all moral, and of indispensable obligation, that it is of perpetual and unalterably-binding force, obliging the present and all future generations.”

Page 501. *By Allegiance and Loyalty, can be meant nothing else by our present governors, but an obligation to own and obey, and never to oppose the design of advancing tyranny; and by Peaceableness and Orderliness, nothing else can be intended, than an obligation never to oppose either the present settlement or future establishment of popery and arbitrary power, upon the ruins of the reformation, and our civil and religious rights and liberties; whence they that take these oaths and bonds in any other sense, look more to the liberties of worldly interest than to the dictates of conscience, and, by quibbling evasions do but mock God, deceive the world, and illude the enemies, and delude themselves.*

Page 505. “ The covenant is the foundation of the people’s compact with the King at his inauguration, the fundamental law of the government, and among the very *leges & regulæ regnandi*; so that the rescinders of it are chargeable, not only with perjury, but with treason and tyranny, in breaking and altering the constitution of the government, and are liable to the curse of the covenant; for they cannot rescind that, nor escape its vengeance; whereof we have a speaking pledge already, in that the rescinder of these covenants was so terribly rescinded, and cut off by the hands of unnatural violence, God thereby fulfilling that threatened judgment of covenant-breakers, *That he that hath broken his covenant, shall be brought to destruction, and bloody and deceitful men shall not live out half their days.* So Charles the Second got not leave to live out half the days he projected to himself.”

Page 508. " To require men to subscribe to a declaration, asserting, that the National Covenant, and the Solemn League and Covenant were and are in themselves unlawful oaths, is to require men to enter into a confederacy against the Lord, at which the heavens might stand astonished ; it is an unparalleled breach of the third commandment, and could no more be taken in truth and righteousness, than an oath renouncing the Bible."

Page 512. " An acknowledgment of ecclesiastical supremacy resident in the King, is the most blasphemous usurpation on the prerogative of Christ, that ever the greatest monster among men durst arrogate; yea, the Roman beast never claimed more ; and, in the effect, it is nothing else but one of his names of blasphemy, twisted out of the Pope's hands by King Henry VIII. and handed down to Queen Elizabeth, &c. By this many intolerable encroachments made upon the liberties and privileges of the church of Christ, are yielded unto ; as that there must be no church-assemblies without the magistrate's consent ; but that the power of convoking and indicting assemblies does belong only to him, that he may dissolve them when he pleases, and that his presence, or his commissioner's, is necessary to each national assembly."

Page 516. " To engage in bonds of living peaceably, is to engage in bonds of iniquity ; they are covenants of peace with God's enemies, whom we should count our enemies, and hate them because they hate him. Psa. cxxxix. It is more suitable to answer as Jehu did to Joram, *What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many ?* than to engage to be at peace with those who are carrying on Babylon's interest, the mother of harlots and witchcrafts *."

Page 658. " For private persons to destroy and rid the commonwealth of such burdens and vile vermin, so pernicious to it as tyrants are, was thought a virtue meriting commendation by all nations ; and among

* Upon this consideration the late assembly refused, at King William's desire, to receive the episcopal party into any terms of peace or communion.

‘mong the rudest nations this is a relief of reason ; as
 ‘ the oriental Indians have a custom, whenever any
 ‘ persons run a-muck, that is, in a revengeful fury,
 ‘ take such a quantity of opium as distracts them into
 ‘ such a rage of mad animosity, that they fear not to
 ‘ assault, and go thorough destroying whom they can
 ‘ find in their way ; then every man arms against him,
 ‘ and is ambitious of the honour of first killing him,
 ‘ which is very rational ; and it seems to be as ra-
 ‘ tional, to take the same course with our mad malig-
 ‘ nants Mucks †, who are drunk with hellish fury, and
 ‘ are running in a rage to destroy the people of God.”

Page 701. “ The exacting taxations for maintain-
 ‘ ing of the army, and the paying of subsidies, was,
 ‘ and remains to be a consummating crimson wicked-
 ‘ ness, the cry whereof reaches heaven ; since upon
 ‘ the matter it exceeded the Gadarens wickedness, and
 ‘ was short of their civility : They did not beseech
 ‘ Christ and his gospel to be gone out of Scotland,
 ‘ but with armed violence declared, they would, with
 ‘ the strong hand, drive him out of his possession, in
 ‘ order to which their legions are levied with a pro-
 ‘ fessed declaration, that there shall not be a soul left
 ‘ in the nation who shall not be slain, shut up, or sold
 ‘ as slaves, who will own CHRIST and his interest.”

Page 712. “ The paying of subsidies to the present
 ‘ government, is to furnish that party of the dragon’s
 ‘ legions, in their war against Prince Michael and his
 ‘ angels, with supplies ; which no moral force can
 ‘ excuse, no more than it can do the shedding of the
 ‘ blood of their innocent children, or sacrificing them
 ‘ to Moloch ; for no sacrifice they can offer to the devil
 ‘ can be more real, or so acceptable, as what they
 ‘ declare by this, being so direct, not only in opposi-
 ‘ tion to the coming of the kingdom of Christ, but the
 ‘ dilection of his precious interests, and the giving
 ‘ Satan such an absolute dominion in the nation, as
 ‘ that they who have made the decree, and all who
 ‘ put it in execution, practically declare thereby they
 ‘ have mancipate themselves to his slavery, and sold

‘ themselves to work wickedness in the sight of the
 ‘ Lord ; so likewise that all the rest of the nation may
 ‘ with themselves become his vassals : and in evidence
 ‘ of their opposition to Christ, and in recognition to
 ‘ satan’s sovereignty, and their subjection, they are ap-
 ‘ pointed to pay these black-meals [*taxes*].”

C H A P. III.

MR Rule, in his second vindication of the church of Scotland, owns at every turn, that there are many Presbyterians in Scotland, who are neither moderate nor sober ; and to these he imputes all the rebellions and murders committed by the party ; and yet he calls the legal restraints put upon these wild or mad Presbyterians, (for so they must be call’d if they be neither moderate nor sober) cruel persecutions. Now, their whole pretended martyrology being only made up of these men, I would fain know whose martyrs such men were ; for the devil has his martyrs too. This is Mr Rule’s best way of reasoning, for which I am apt to think, there are few of the party that will thank him ; it being most evident, that those whom he so much disowns and reflects upon, are the only true Scotch Presbyterians ; for whereas Rule, and some few with him, who would be thought moderate and sober, have evidently deserted the old cause, and seem to set down upon the lees of Dutch Presbytery, unto which they have basely degenerated, these others tread exactly in the steps of their forefathers, and act in a close conformity to the covenants, and the decrees of the General Assemblies, which must be acknowledged to be the rule for Scotch Presbyterians, or else it must be confessed that they have none.

I shall leave the reader to judge, which of these two are indeed the truest Scotch Presbyterians, by the account which one of their own famous writers gives of those whom Mr Rule calls sober and moderate, in the historical representation of the testimonies of the church of Scotland. Speaking of the toleration granted in that same year by the King, he says, and truly too, that those who embrac’d it, acted contrary to the
 Presbyterian

Presbyterian principles of the church of Scotland, particularly to the declaration of the General Assembly, July 27. 1649. and contrary to the Covenant. And on this head his arguments are infinitely beyond any that ever we have heard from Mr Rule: " For, *says he*, this toleration is founded on sovereign authority, prerogative royal, and absolute power, which all are to obey without reserve. Again, *says he*, it comes through such a conveyance, as suspends, stops, and disables all penal laws against papists, and thereby everts all the securities and legal bulwarks that protestants can have for the establishment of their religion, making them depend only upon the arbitrary word of an absolute monarch, whose principles oblige him to break it; so they that accept this toleration, do thereby recognize a power in the King to subvert all laws, rights, and liberties; which is contrary to reason, as well as religion, and a clear breach of the covenants. By this toleration the papists are encouraged and increased in number, the whole nation overflow'd with their hellish locusts, and all places filled with priests and Jesuits; yea, the executive power of the government is put in the hands of the Romanists — Whatever liberty this may be to some consciences, it is none to the tender; it is only a toleration, which is always of evil; for that which is good cannot be tolerated under the notion of good, but countenanc'd and encourag'd as such: Therefore this reflects upon our religion, when a toleration is accepted which implies such a reproach; and the annexed indemnity and pardon, tacitly condemns the profession thereof, as a fault or crime, which no christian can bear with, or homologate by acceptance. Some addressees, particularly the Presbyterians in London, have blasphemously alledg'd, that God is hereby restored to his empire over the conscience*: Moreover, *says he*, true Presbyterians can never class themselves among them that are hereby indulged, *viz.* Archbishops and Bishops, all the prelati- cal and malignant crew, all Quakers

* *Asop, and other London Presbyterians address to King James.*

' kers and Papists, reaching also all idolatry, blasphemy,
 ' heresy, and truth ; making the professors of Christ
 ' partners with Antichrist's vassals. Such a toleration
 ' is contrary to the scripture of the Old and New
 ' Testament; it is like Julian the apostate's toleration,
 ' designing to root out Christianity: it is contrary to
 ' the Confession of Faith; and therefore to accept this
 ' toleration is inconsistent with the principles of the
 ' church of Scotland, national and Solemn Leagues and
 ' Covenants, and solemn acknowledgments of sins,
 ' and engagements to duties; in all which we are
 ' bound to extirpate Popery and Prelacy, as inconsis-
 ' tent with the whole tract of our former contendings,
 ' and particularly with the testimony of the synod of
 ' Fife, and other brethren, against Cromwell's vast
 ' toleration and liberty of conscience."

" The worst of all is, *says he*, that it is further de-
 ' clared in that toleration, that nothing must be
 ' preach'd or taught, which may any way tend to ali-
 ' enate the hearts of the people from the King or his
 ' government. Here is the price at which they ought
 ' to purchase their freedom; a sad bargain, to buy li-
 ' berty and sell truth. But who can be faithful, but
 ' he must think it his duty to alienate the hearts of
 ' the people from such an enemy to Christ? What
 ' watchman must not see it his indispensable duty, to
 ' preach so that the people may hate the whore, and
 ' *this pimp* of her's. It cannot be but very stumbling
 ' to see the ministers of Scotland purchasing a liberty
 ' to themselves, at the rate of burying and betraying
 ' the cause into bondage; and thus to be laid by, from
 ' all opposition to Antichrist's design, in such a season.
 ' The world will be tempted to think, that they are
 ' not governed by principles, but their own interest,
 ' and that it was not the late overturning of religion
 ' and liberty that offended them; for if that arbi-
 ' trary power had been but exerted in their favours,
 ' though with the same prejudice to the cause of Christ,
 ' they would have complied with it, as they do now."

Mr Rule is highly offended with the author of the
 Case of the afflicted Clergy, for saying, " That the
 ' Presbyterians addressed and thank'd King James
 ' for

‘ for this toleration, in a fawning and flattering man-
 ‘ ner;” and yet our honest Presbyterian author deals
 more roundly with them : His words are these; “ The
 ‘ addressees made thereupon were with a strain of ful-
 ‘ some and blasphemous flatteries, to the dishonour of
 ‘ God, the reproach of the cause, the betraying of the
 ‘ church, the detriment of the nation, and the expos-
 ‘ ing themselves to the contempt of all. Again, the
 ‘ address itself is of such a dress, as makes the things
 ‘ addressed for to be odious, and the addressers to
 ‘ forefault the respect, and merit the indignation of all
 ‘ that are friends to the Protestant and Presbyterian
 ‘ cause.” — Nothing could have been more cross to
 ‘ the real desires of the true Presbyterians, than this
 ‘ newly start-up opinion, that interest has led them
 ‘ to espouse — There is nothing here sounds like the
 ‘ old Presbyterian strain, neither was there ever an
 ‘ address of this stile seen before from Presbyterians :
 ‘ It would have looked far more Presbyterian-like, to
 ‘ have sent a protestation against the now openly de-
 ‘ signed introduction of popery, and subversion of all
 ‘ laws and liberties, which they are covenanted to
 ‘ maintain; or, at least, an address in the usual langu-
 ‘ age of the Presbyterians, who used always to speak
 ‘ of the covenants, and works of reformation; but here
 ‘ is never a word of these, but of loyalty to *his excellent*,
 ‘ to *his gracious*, and to *his sacred Majesty*; of loyal-
 ‘ ty not to be questioned; an *entire loyalty in doctrine*;
 ‘ a *resolv’d loyalty in practice*, and a *fervent loyalty in*
 ‘ *prayers*. All that they are solicitous about, is not
 ‘ for the prerogatives of their master, or the liberties
 ‘ of the church, but lest their loyalty should be ques-
 ‘ tioned that they be otherwise represented : All that
 ‘ they beseech for is, not that the cause of Christ be
 ‘ not wrong’d, or Antichrist introduc’d by this li-
 ‘ berty, but that those who promote any disloyal prin-
 ‘ ciples and practices, may be look’d upon as none of
 ‘ theirs; and all the hopes they have, is in the great
 ‘ persuasions of his Majesty’s justice and goodness.”

“ Here is a lawless, unrestrain’d loyalty, to a ty-
 ‘ rant, claiming an absolute power to be obey’d,
 ‘ without reserve; not only profess’d, but solicitously
 ‘ sought

' fought to be the principle of Presbyterians; whereas
 ' it is the principle of atheistical Hobbes. — This is
 ' not the Presbyterian loyalty to the King, according
 ' to the restrictions in the covenants; but Erastian
 ' loyalty to a tyrant, in his overturning religion, laws,
 ' and liberties, and in protecting and encouraging all
 ' iniquity. This loyalty in doctrine, will be found
 ' disloyalty to Christ, in a sinful and shameful silence,
 ' that wrong is done to him. This loyalty in practice,
 ' is a plain betraying of religion and liberty, and
 ' lying by from all opposition to the destroyer of
 ' both. And this loyalty in prayers, for all blessings
 ' ever to attend his person and government, will be
 ' found inconsistent with the zeal of Christians, and
 ' the cries of the elect unto God, for vengeance upon
 ' the supporters of Antichrist; not consonant to Pres-
 ' byterian prayers in reference to popish tyrants: It
 ' were much more suitable for them to pray, that God,
 ' which hath caused his name to dwell in his church,
 ' may destroy all kings that shall put to their hands to
 ' alter and destroy the house of God. Ezra vi. 12.'

Page 178. " This address is so stuffed with sneak-
 ' ing flatteries, that it would more become sycophant
 ' and court parasites, than ministers of the gospel. —
 ' Nothing but a rhapsody of flatteries, justifying all
 ' his claim to absoluteness, and engaging to demean
 ' themselves so, as that he may find cause to enlarge
 ' rather than to diminish his favours, which can be no
 ' other way but in assisting him to destroy religion
 ' and liberty. O what an indelible reproach is this for
 ' ministers, who pretend to be set for the defence of
 ' the gospel, thus to be found betraying religion! This
 ' is in effect not only flattery, but blasphemy, as great
 ' as if they had said, They resolved, by the help of
 ' God, to be as unfaithful, time-serving and silent
 ' ministers, as ever plagued the church of God.

Now the Presbyterians, who accepted this tole-
 ration, and made such bustling addresses of thanks to
 King James for it, are they whom Mr Rule calls the
 sober Presbyterians. And now I leave him to vindi-
 cate himself and them, for what is thus charged upon
 them, by one who is well known to be a true Pres-
 byterian

byterian *, and as such is at present own'd and employ'd in a considerable trust by the General Assembly ; and if we may judge from all the principles and practices of the former Scotch Presbyterians, he is really a far honestier Presbyterian than they who would now call themselves moderate, and yet, in contradiction to that title, persecute their reformed brethren with the greatest rigour and severity. To conclude this head, and to justify what may be thought most severe in the character given of Presbyterians in the former section, if we may believe the account the Presbyterians of Scotland have published, then the one half of our Presbyterians are neither moderate nor sober, but wild hill-men, separatists, a robbing, lawless, ungovernable rabble, a mad people, headstrong traitors and rebels ; that is, in a word, they are Cameronians. The other half are betrayers of all religion, covenant-breakers, wordly, fawning, flattering court-parasites, blasphemous, unfaithful, time-serving ministers, and the greatest plagues of the church of Scotland. And even Dr Rule, in that defence of the Presbyterians, which he writes by the order of the General Assembly, calls the Cameronians a people render'd mad ; and speaking of the other party of Presbyterians, says, " I deny not but many of them put force upon their light." Again, " they did hear *renitente conscientia*." And what is this to say, in plain terms, but that one party of Presbyterians is without their wits, and many of the other without any conscience. Now what may prelatists look for from such men ? *Pudet hæc opprobria nobis, & dici potuisse et non potuisse refelli.*

There are some famous authors more, that are fit to have place here, because in their writings they discover the true spirit of the now Presbyterian gospel ; two of them own themselves to be pamphleteers for the party, pretending, forsooth, to answer books too. The honestest and truest Presbyterian of these two, shall have, as he deserves, the first place, that is the author of the *brief and true account of the sufferings*

* Shiels, Chaplain to Lord Angus's regiment, one of their famous authors and preachers.

ings of the kirk of Scotland, occasion'd by the Episcopalians, since the year 1660. London, printed 1690.

In the very first page, he seems to be struck with astonishment at the thinking but of Episcopalians, as he calls them. “ *! says he*, their superlative impudence, their hellish dissimulation and malice! they imitate the devil himself, who first tempts and then accuses, though it is too visible that their consciences are past feeling, being leared as with a hot iron. When their Hierarchy was restor'd, the devil, who seem'd to be bound some time before, was let loose, the flood-gates of all impiety and wickedness were set open, and hell did triumph in its conquests over the nation, and display'd its banner not only against religion, but even morality: which the prelates and their adherents were so far from opposing, that they indulged the people, but especially the gentry, in their wickedness, as knowing that to be the only method to secure them on their side.” Well, believe but this new gospeller, and the Scotch gentry, as well as clergy, are a rare sort of monsters indeed; for the best characters and softest words he bestows upon them are these: “ They are godless miscreants, of the true Egyptian brood, infamous parricides, forcerers, and incestuous apostates; infamous varlets, infamous villains, left to corrode their own viperous bowels with their inhuman fury; the devil's instruments, fit only to be stallions and pimps to bawdy-houses; Episcopalian hireling preachers, with their infernal bawlings, the scum and refuse of the nation; they bear the characters of wickedness on their foreheads, liker pagans than professors, blood-hounds, children of hell, the tyranno-papa-prelatical host, the great papa-prelatical champion Dundee; savage beasts in human shape, a graceless untowards generation of prelatists, who use nothing but hectoring for reason, and cursing for argument; ungodly Episcopal brutes, that reprobate faction; that limb of Antichrist, infernal locust, the apostate Archbishop Sharp, with a malice like his father the devil; that waspish formal prelate.— The generation of vipers, the Episcopalian seed of the

‘ the serpent, hectors and buffoons, the most obdurate,
 ‘ impenitent, spiteful, base, impudent priests, whose
 ‘ fathers were not good enough to eat with the dogs
 ‘ of their flocks; infamous, scandalous, lying, run-
 ‘ nagate, &c.”

This is the way the Scotch Presbyterians use to argue and answer books; and these are the sweetest flowers of our author’s thetork, which he liberally strows in every page of his book; which being quite contrary to the spirit and genius of CHRIST, must be allow’d to pass for new-minted, superfine, Presbyterian gospel.

Well, so much for Scotland, that’s his own country; perhaps, our author may be more courteous and civil to strangers. Next then let us see how he treats the other reformed churches; as for the Church of England, he discharges most furiously against her in many places, viz. p. 7. “ She is the worst constitute church
 ‘ in the world: These tantivis, let their hyperbolical
 ‘ pretensions of zeal for religion and loyalty be what
 ‘ they will, if the King but put forth his hand to
 ‘ touch them, they will curse him to his face; and
 ‘ rather than part with an inch of superstition, or a
 ‘ swinish lust, will, as the party have always done, lay
 ‘ a confederacy with hell and Rome, as times past and
 ‘ present do evidence beyond contradiction.” I wonder he did not add, and times to come; for that would have been as true as the other.

And again, *Page 8.* “ For the new upstart slavish
 ‘ doctrine of Passive Obedience, as the church of Eng-
 ‘ land had the dishonour to be the mother of it, she
 ‘ has also the ignominy to be the murderer, having
 ‘ basely cut his throat, as harlots use to do sometimes
 ‘ with their spurious brood.”

Page 27. “ If the English clergy offer to assist the
 ‘ prelatical Scots, as they are readier, by a thousand to
 ‘ one, to do it, than to swear allegiance to their sove-
 ‘ reigns, it may arm the good women with their fold-
 ‘ ing-stools once more against them, as it did formerly
 ‘ in King Charles I.’s time, when one of the Bil-
 ‘ hops began to read the Common-Prayer, which he
 ‘ call’d Popery.”

Page 28. “ Is it not as lawful for the Scotch Pres-
 F byterians;

byterians, to pray against the English hierarchy as antichristian, as for the English clergy, and prelates too, to plot, drink, and plead in their sessions at the devil, against the Scots Presbytery? And I believe they would pray against it also, but that they have not a form of it. To suppose, that the banishing the prelatical Scots clergy was not encourag'd by authority, is ignorance and sauciness; for it is plain, authority in Scotland has done what was proper for a civil government to do, *viz.* They have declar'd the hierarchy anti-human; that is, contrary to the people's inclination; and, I suppose, are so good-natur'd to wish their neighbours were rid of it too; and so much the rather, that they have so often found, and do still find them imposing saucy intrigues against the kingdom of Scotland, wherein, if they persist, it may, perhaps (and let them blame themselves for it), prove as fatal to them as it did in the days of Dr Laud." Well, here's a severe and open threatening; England then look to it. The Scotch Presbyterians are sworn in their holy covenant to reform Britain and Ireland, (though it be by club-law); and let them but have power according to their will, and they will soon visit you once more, *for all your goods.*

Page 29. "The Bishops are generally found to be against that which is for the nation's good; and howsoever the late opposition which they made to the late King may be magnified, they seem quickly to have repented of it. But, supposing they had continued steadfast, yet whatever good nature might have done, I am sure justice would not have awarded them any thanks, which will appear undeniably true, if we consider (*among many other things which he instances*) how most of the Bishops oppos'd the reversing of the judgment of perjury given against Dr Oates, who did the nation more service than seven idoliz'd stars, so many of whom are now turn'd dark lanthorns. Nor can it ever be forgot, how many of the inferior clergy, following the conduct of their triple-headed guide, advanced the interest of the triple crown, and some of them topping ones too, at the hour of death, grated with their slavish
nonsensical

“ nonsensical doctrine of resistance, upon the consciences
 “ of the noble heroes and darlings of the people, the
 “ Lord Russel and the Duke of Monmouth, upon the
 “ very scaffolds; and if the contrary doctrine be
 “ damnable, as they alledg’d, then I am sure their
 “ church hath been guilty of damnable practices
 “ since.”

This is the charity that the new gospel professors have to the church of England, which the whole Christian world besides them doth so justly honour and esteem, upon the account of their government, worship, doctrine, and practice, which their fanatical neighbours so maliciously censure and blaspheme. “ Well, but, *say they*, the church of England is still “ labouring under much Romish superstition and idolatry; and, which is worse, she is papa-prelatical; nay “ she is Archi-papa-prelatical;” and that is anti-human in the new gospel phrase; but I hope they will be kind, at least, to their brethren of the Presbyterian church beyond sea: Are not the Dutch and French Presbyterians? Is not the mother church of Geneva thoroughly reformed? No, no, they have never set up the solemn league and covenant for their standard; or, to speak in the author’s own words, *Page 27.* “ They are strangers to the power of godliness, because not knowing how to pray without, they must “ have recourse to a form, which is as unreasonable “ and unnatural an imposition upon the strong, especially on ministers, as would be the imposing of “ crutches upon the adult and able part of mankind, “ who can walk better without them.”

The next famous author is Mr Rule, who calls himself a doctor of medicine (for they never pretend to have any in divinity). In the second vindication of the kirk of Scotland, he says, “ That it is an unfair, injurious, and false imputation, to charge the severity of “ the stile of this author upon the Presbyterians, who, “ he says, disown the stile, it being written by a “ Cameronian, while they stood at a distance from the “ sober Presbyterians.” However, those whom he calls sober Presbyterians, have never yet, by any public deed, condemned that book, nor any other of the barbarities

barbarities of these *unsober* Cameronian Presbyterians, but have, on the contrary, received them into their communion, without the least acknowledgement of any such crimes; and Dr Rule calls them the *zealous party*, and represents them as pretty gentle, in that they made it "their work only to deprive, and not 'to murder the Episcopal ministers;" although the doctor knows, that instances can be given of some ministers that were even murdered by that *zealous party*, not long ago; and himself owns, in the beginning of his postscript, that five men and six women, Presbyterians, came to the house of William Ferguson, minister of Kilpatrick, and because he would not alter his manner of praying, and come out of his house, as they had charged him, they therefore "invaded his 'house, tore off his cloaths, and beat him on his head 'and legs," which look'd but too like a design to murder him. Several other things of this nature were so notorious, that his ridiculous way of disguising, when he cannot deny them, must needs satisfy the world of the certain truth of the accounts that have been given by the eye-witnesses and sufferers in that persecution. Upon which consideration, Mr Pitcarne, a better writer, and, as it appears, a much honest man, declin'd the vindication of these late proceedings of the Presbyterians; not that he did not like the Presbyterian cause, for he is thorough-paced that way; but because, after he had examin'd the matters of fact for several months, as he had been enjoin'd by the fraternity, he found it impossible to speak any thing in their vindication, but what the greatest part of Scotland would know to be notoriously false: wherefore, as Dr Rule himself informs us, "When this affair was 'committed to him, after many months he returned 'the papers to be answered, without any reply to 'them." But passing this, I wonder that the doctor should exactly imitate that severe stile, which he and his *sober party* pretended to disown; but, perhaps, he sees not this beam in his own eye, with which he must grant the *soberest* Presbyterians to be justly chargeable; because, as he himself is at great pains

to inform the world, " The whole party committed
 ' that trust to him, when others had refused it."

Upon which account, not only the scurrilous railing, but all the untruths, contradictions, and nonsense which abounds in every page, is justly chargeable upon the whole party; of which I shall give the world such a taste, as may be sufficient to make them judge of all the rest. First then, as to *scurrilous, railing accusations*, he calls Prelatists " The seed of the serpent, whose enmity against the seed of the woman (that, you must know, is Scots Presbyterians) as it began, so it must end with the world;" and that you may not mistake him, he avers after, " That they use the old stratagems of Satan;" and compares them to *Heathens, Papists*, yea, they are *Devils*; both *Greek and Syriack Devils*; nay, they are *Jesuits*; " Wo to posterity if they believe them!" for then, to be sure, " succeeding ages will turn absolute Scepticks." He adds, " It is evident, that many of them regarded not the civil authority of the nation; and others, by their lewdness of conversation, made themselves unworthy to be in the holy function of the ministry."

And he charges the authors of our late books with " malice, lies, railing, and guilty of the foulest and falsest misrepresentations that the minds of men can suggest, enrag'd by being deprived of the occasion they once had to persecute their neighbours, the end to which they improv'd their lucrative places. Mean spirits and mercenary souls, that employ themselves in mendicant writings and practices;—beyond the comon size of slanderous malice, guilty of the highest impudence and sauciness; prelatical party, eminent for spite, but hath neither truth nor charity to warrant it; they who know their temper, and the brow and way of those whom they plead, will not believe their professions, their hypocrisy being shameful and twisted with malice the temper of Episcopalianism; is, by unmanly as well as antichristian shifts to bury up their sinking cause; this historian's ignorant malice is to be despised; Judas Iscariot was his predecessor; the contempt of the ministry came from the atheism and debauches of the Episcopal clergy:" and again,

of an eminent Divine, he saith, " That his words are like those of a madman, or of one raving in a fever." It would be tedious and nauseous to trace this his Presbyterian eloquence, through every page, as he vents it; or to show how falsely and boldly he charges a whole sacred order of men, with the faults, which he supposes, and would have the world believe, some single persons among them to be guilty of; as that they are *perfrictæ frontis*; " nothing manifestly false can check their conscience and impudence: ' The whole party grossly ignorant: Papising prelates, spuing out the most spiteful venom that can lodge in a human breast, impudence beyond Jesuitical; they glory either in their having no principle, or that they can yield over the belly of conscience, to promote their interest with men; the differences betwixt us and them, are not reconcileable; a heap of lies, men that have taught their tongues and pens to speak and write lies, lies and calumnies, horrid lies, a broad lie:" That which they now call a broad lie, pass'd for a gospel truth among the Presbyterians, Anno, 1648. " Prelatical incumbents are scandalous, and unfit to edify the people, and do rather harden them in wickedness; a whole fardel of lies, malicious representations, coupled falsehoods, impudent and false assertions, brazen foreheads; prelates spend their short glass with gingling pyebald orations; bitterness, malice, and contempt, is suitable to the historical talent of many of the prelatical party: If the debauchery of prelates did not tempt people to count all religion a sham, it were well; he knows that his impudent assertions and lies can be discover'd, and his villainy come abroad at last, a snarling cur!—a lying spirit doth possess the men with whom we have to do."

This is the meek lowly strain of the Presbyterian new gospel, whereby the soberest of them pretend to vindicate their own proceedings, and refute the writings of other men. I leave the world to judge, by this way of defending the party, what their cause must be, and to determine, whether he who calls himself a *sober Presbyterian*, and says, " That he was
' selected

‘ selected and appointed by the sober General Assembly, to write in their defence,” be not indeed as black and foul-mouth’d, as the most rank and rigid Cameronian among them all: For my part, I can see no difference betwixt his stile and theirs, except this may pass for one, that Mr Rule seems to have learn’d his stile from the coal-sellers in Edinburgh, or at Buckhaven, of which college only he ought to have been principal; whereas the Cameronians seem to have learn’d their stile from the shepherds and herring-fishers on the western coast, who, though they have more cant, yet they have less knavery than the former. If Mr Rule should challenge me, as falling into the same fault for which I here blame him, because of some sharpness which he may apprehend to be in that character I have given before of the Presbyterian preachers and people, yet that is only chargeable upon my single person, and not upon others of our party; for I neither do, nor pretend to write by a commission from them: And besides, he himself hath provided me with an apology, *viz.* Calling things by their true names, is not to be reckon’d inconsistent with moderation and calmness; a petulant and effronted adversary is not to be handled with that softness of stile, which is fit for such as are more modest.

CHAP. IV.

BUT passing by those flowers of Presbyterian eloquence, let us examine, in the next place, if this author makes amends for his stile, by the truth and reason that he writes. It would be tedious to trace him through every page, in which his nonsense, contradictions, and falsehoods abound; and therefore I shall here mention only some generals.

There is one principle suitable to the genius of the new gospel only, upon which much of his book is founded, and it is this, “Do as ye have been done by;” by this he excuses the greatest barbarities of the Presbyterian rabble, and often justifies their highest severities against Episcopal ministers: It is true, in other places, he condemns them, and says, he will not defend

defend them ; but he seems not concerned shamefully to contradict himself at every turn. The people for whom he pleads are not so critical as to observe that, and for others, he says that he despises and contemns them. Sometimes, if you'll believe him, Cameronians, " are zealous godly men, eminent for their suffering for Christ : " By and bye, says he, " they are a wild, ungoverned, desperate rabble, rendered mad by oppression." The sum of all is, revenge is a true Presbyterian virtue, and contradiction Mr Rule's best way of reasoning.

Preface, paragr. 6. These are his words : " I have treated the adversaries I deal with as brethren, desiring rather to exceed, than come short in civility, and fair dealing with them." But at the same time he takes the liberty, almost in every page, to call those he deals with, " Of the seed of the serpent, Devils, habitual drunkards and swearers, traitors that deserve to have their necks stretched, profane persons, constant sabbath-breakers, horrid liars and slanderers, men who beat their wives, and in their dealings are most injurious to men, having no conscience, ministers who are opposers of Christ, and his institution, who harden and encourage the people in their sins." As we may read in the pages above cited, and many others of Rule's exceeding civil book, which being written by the design of the whole General Assembly, 'tis but natural and just to conclude, that this is the only way of *Scots Presbyterian civility and fair dealing*. Again in the same preface, he says, " I build not on hear-say, or common talk, which is the best foundation of many of the assertions of my adversaries." And in the same page, these are his immediate preceding words ; " The truth of matters of fact asserted in this treatise, is not to be taken from me, but from them who are my informers, few of whom I pretend to any personal knowledge of ; therefore not my veracity is pledged, but that of others : If they had deceiv'd, or been deceiv'd, I am not to answer for that." What can a man believe of a book that is usher'd in with such a doubting and contradictory preface ? If these were not Mr. Rule's own express sayings, nobody could

could well believe, that the whole faction could have singled out such a writer to vindicate them; but falsehood it seems has no feet, and liars who have so little wit and memory, must needs be often intangled in their own snares.

“ Some of the Church of England have meddled far beyond their line in our affairs, though we be far from interposing in any of theirs; only upon occasion we take the christian liberty that our predecessors have always done, of calling them superstitious, popish, and idolatrous in their worship; and in their doctrine, scandalous for Arianism, Arminianism, Socinianism, Popery, and that Turkish bow-string doctrine of Passive Obedience; and that in their government they are directly contrary to Christ’s institution, to the design of the Reformation, and to the holy Covenant, being tyrannical, prelatical, yea, and archi-papa prelatical. What we are bound to by the Covenant, says he again, is not to reform them, but to concur with them, when lawfully called to advance the Reformation:” that is, wholly to overturn their Church and State, as we formerly did by our own glorious gospel-methods of *fire and sword*, having a *very lawful call* from a godly party, who invited us to *fight the battles of the Lord against the mighty*, the King, “ who opposed reformation-work in the land: And now, *says he*, ’tis far from our thoughts to go beyond that boundary, in being concerned in their affairs; we wish their reformation, but leave the managing of it to themselves; that is, till we find such a blessed occasion as *those worthies of the Lord, the reformers, did in 1648*.

Page 23. He says, “ That King James abdicated the government, and that the parliament call’d it so.” If he knows any thing of those affairs, he knows that the parliament of Scotland did not give it that name, though that of England did: However, if he did abdicate, I would fain know, how this consists with Rule’s concluding just before, p. 22. “ That his royal authority was taken away by the nation;” and with what he says, p. 100. “ The nation laid him aside, and chused another.” That is the constant

stant doctrine of Scotch Presbyterians (and they practise accordingly), " That the people can give and ' take away the royal authority, can lay aside and ' chuse Kings at their pleasure." Now, to use Mr. Rule's moderate phrase in that place, *some mens necks have been made to stretch for a less crime*, than to assert under an hereditary monarchy, that Kings are not to be elected. And 'tis certain they are as little friends to their present Majesties, as to monarchy, who would found their authority upon such a tottering bottom : Nay, Mr. Rule, in the name of the other Presbyterians, tells plainly, that they own no allegiance to King William, but in so far as he supports Presbytery, and that it would overturn the very foundation of his authority to restore Episcopacy ; " For, *says he*, ' it is declar'd against in the claim of right as a ' grievance, and therefore cannot be restor'd without ' overturning the foundation of our present civil settlement : " and again, " The Convention hath ' voted Episcopacy to be a grievance to the nation, ' and in the claim of right made it a fundamental article in the government, that it should be abolished." Now what is the meaning of all this, but that the present government of state must necessarily stand and fall with Presbytery ? So that all their great boasts of loyalty to the present King, amount to no more than this, no Presbytery, no King William.

Page 36. He says, " Most of the Episcopal Ministers who went out, were put out by their own consciences ; for they deserted their charges without either sentence, threatening, or compulsion. And yet ' before that he owns, that the Presbyterian rabble ' did persecute, and drive them away. But that this ' is no more imputable to the Presbyterians, than the ' drunkenness, swearing, whoredoms, and persecutions, that we charge many of the prelatists with, ' are to be look'd on as the crimes of all the Episcopalians." And farther he excuses that rabble, because, as he there avers, " They were under the highest provocations imaginable to do what they did ; yea, to ' have proceeded to farther severities." And he adds,

out of the abundance of Presbyterian sense, that these things were done in an Interregnum ; which, by the bye, can never possibly fall out in an hereditary kingdom. And though he says we had then no Church-government, yet himself knows the contrary, and that Prelacy stood then established by many laws made in twenty seven parliaments, freely and legally elected, in the most settled times, and that the prince of Orange, who had then, at the desire of some of the nobility and gentry, taken the kingdom under his protection, did by his solemn proclamation order all things in the Church and State, to continue as the laws had fixed them, till the Convention of the States should meet. But, says honest Mr. Rule, " These enrag'd people ' were chafed in their minds, and having now *Potentiam*, tho' not *Potestatem*, therefore it was not to ' be wondered that they reliev'd themselves ;" that is, by rabbling the legal orthodox Clergy. Moreover, he says expressly, " That in Galloway the incumbents ' were generally driven away : " But how all this is consistent with what he said before, *viz.* " That they ' deserted without either threatening or compulsion," I leave the infallible Assembly, who employ'd this author, to judge, and, if they can, to reconcile what he writes in the following citations.

Page 34. Speaking of the rabbling Cameronians, he says, " That they came into Mr. Skinner, minister of ' Delay, his house, and after they had eaten, they ' went away without doing any prejudice to any in ' the family." Again he owns expressly, " That ' those rabble-reformers by force took away the money out of the poor's box, from Mr. Russel minister ' at Govan ; but, *says he*, they did it with *all tenderness*." And if you will credit those sacrilegious robbers, Rule's informers, both Mr. Russel and his wife were drunk. But that our author may prove himself and his book to be all of-one Presbyterian piece, he tells again, " That the author of *The Case of ' the Afflicted Clergy*, foully misrepresents the Cameronians, while he speaketh of their eating and drinking at the expence of them whom they rabbled ; all

' the

“ the reports that we have of them, give account of
 “ their not laying their hands on the prey.”

Page 145. “ It is better that England and Scot-
 “ land be two different nations, than that the institu-
 “ tions of Christ should be thwarted, that they may
 “ be made one. — May not two nations trade toge-
 “ ther, and be governed by the same laws, and yet
 “ bear with one another as to Church ways !” And
 may not also the West of Scotland, and the other parts
 of that kingdom, trade together, and be govern’d by
 the same laws, and yet the West not impose their
 Kirk-ways upon the rest of the kingdom ? *Responde,*
Gilberte.

The Presbyterian government was settled by Christ,
 p. 151. Here he leaves it to the discretion of the rea-
 der, to judge whether this be a simple affirmation only,
 or an affirmation and oath conjoined ; though the first
 may be his meaning, yet the latter sense seems most
 natural to the words, and in any other sense there is
 no truth in them ; and indeed the arguments by which
 their preachers would persuade the people to this, are
 as ridiculous as the assertion itself ; for their ordinary
 cant is, “ Beloved, we read in the word, that the
 “ Apostles went up together ; one did not go before the
 “ other ; there was no precedency amongst them, be-
 “ loved ; and therefore ’tis clear, that there was no
 “ prelacy in those days : And again we read, that ho-
 “ nest Paul (they never call him St. Paul, *because he*
 “ *never swore to the Solemn League and Covenant*)
 “ left his cloak at Troas : Why, Sirs, you see plainly
 “ from this text, that Paul had not a gown, but a
 “ cloak ; for, says the text, he left his cloak, it does
 “ not say that he left his gown : Never a gown had
 “ that precious man to leave, beloved ; and therefore
 “ you may be sure he was no prelate ; for they, false
 “ lowns, have no cloaks, but gowns.” From these,
 and such like arguments, our author allows no Church
 but the Presbyterian to be of divine institution, and at
 one dash he unchurches all the Episcopal churches :
 “ And yet, *says he*, page 154. Presbyterians deny not
 “ papists to be lawful ministers.”

Page 155. He rakes his wit and cunning to evade
 and

and shift this notorious truth, " That instead of four-
 ' teen bishops, which were formerly in the Church,
 ' the Kirk had now set up sixty." But in this matter,
 all his quibbles and sophisms depend upon this suppo-
 sition, *that the parliament was the Church*, (which is
 directly contrary to the fundamental principle of a
 spiritual power inherent in the Kirk, altogether inde-
 pendent on the parliament, which has no power over
 Christ's office-bearers ;) " for it was that parliament,
 ' in which there was not so much as one clergyman,
 ' that impower'd these sixty Presbyters to govern the
 ' Kirk, and restrained all the rest from that privilege ;
 ' it was that parliament which took upon them to
 ' judge of the hability of these sixty, and of the inhabi-
 ' lity of other Presbyters to govern." Well then, ac-
 cording to his way of arguing here, 'tis the parlia-
 ment that, *pro Ecclesiae Statu*, can impower or re-
 strain Presbyters, notwithstanding of their universal
 and equal privilege to govern. Indeed this parlia-
 ment was excessively kind to Mr. Rule, and he for
 once will be civil to them, and, in contradiction to
 all the principles and practices of former Presbyte-
 rians, they shall pass for the whole omnipotent Kirk.

Page 156. " We are for moderation, maugre all
 ' the reproaches cast upon us." The moderation of
 any party is best known by their practices when in
 power : Now when the Presbyterians were last in
 power, all the evidences of their moderation were,
 " The reeking of fields and scaffolds with the blood
 ' of princes, prelates, nobles, gentry, and commons ;
 ' the cries and tears of widows and orphans ; the
 ' groans of men imprisoned, banished, excommuni-
 ' cated, sequestered ; some cathedrals razed, and o-
 ' thers converted to garrisons and stables, and the
 ' lesser churches made dens for thieves, in the most li-
 ' teral sense : " And now that they are in power a-
 gain, all the evidences of their moderation, are " rab-
 ' bling, robbing, beating, wounding, imprisoning,
 ' and banishing of bishops, curates, wives, and chil-
 ' dren ; the stigmatizing and slandering innocent and
 ' good men ; invading the just rights of the King, and
 ' of his best subjects ; rendering whole countries desti-
 G tute

‘ tute of any ministry ; flying at every turn in the
 ‘ face of civil authority ; becoming false accusers and
 ‘ informers, and at the same time sitting as judges of
 ‘ men in office, and the next day intruding into their
 ‘ places :” This is *purging work*, as they call it ; *kirk*
moderation with a witness ; and, to use Mr Rule’s own
 words, it is even as essential to Presbyterians as ra-
 tionality itself, which they pretend to be great ma-
 sters of, though *their scribblers be now and then deli-*
rious.

Page 157. Speaking of the protestation made by
 some Presbyters, against the King and acts of parlia-
 ment, to assist and deliver him, when perfidiously im-
 prisoned by the English rebels, he says, “ It was no
 ‘ gross nor scandalous crime, but only a speculative
 ‘ opinion in a controverted point.” This shews what
 is the opinion of Mr Rule, and of the party that
 employed him ; but how it consists with his telling the
 world so often in his two last books, “ That Presby-
 ‘ terians do not take upon them to meddle in matters
 ‘ of state, nor to controul the civil governors,” I leave
 him to shew us in the next vindication. In the same
 page, Mr Rule, vindicating the proceedings of the
 General Assembly in this matter, says, “ That the fa-
 ‘ tal division about protestation and remonstrance,
 ‘ was, *through the mercy of God*, not so much as
 ‘ mentioned among them ;” and yet, in the very next
 lines, he says, “ That it was moved that the old sen-
 ‘ tence against the remonstrators should be revoked ;
 ‘ and the revoking of their sentence was confirmed by
 ‘ this meeting. — That Mr Pitcairn, one of the re-
 ‘ verend brethren, was dissatisfied with the determi-
 ‘ nation of the meeting in that affair, and was a little
 ‘ hot about it, and spoke of entering a protestation
 ‘ against it.” Would any people but Scotch Presby-
 terians have employed such a scribbler, as dares thus
 profane the mercies of God, to justify his own foolish
 and palpable contradictions ?

Page 160. He grants, that, to make up their meet-
 ing, “ some Presbyteries sent more than was custom-
 ‘ ary or allowable ;” and yet it was a regular, law-
 ful,

ful, General Assembly; "and that they had none at
 'all sent from other parts;" which parts were more
 than one half of the nation: And was not this a
 pretty general indeed, that included only the least
 part of the particulars *? This is true Presbyterian
 logick, and the author of it deserves well to be head
 of a college. In the same page he denies confident-
 ly, that Presbyterians were wont to appoint their
 fasts on the Lord's day; whereas he might have, with,
 at least, as great show of truth, denied that ever they
 fasted on any day: But his two reasons for the Gene-
 ral Assembly's appointing this fast on the Lord's day
 will render this whole matter as plain as a pike-staff.
 "First, says he, It was the harvest-time, and to fast
 'then on a week day would have been a high incon-
 'venience." Well, we godly Presbyterians, that are
 the children of the Lord, may make bold with this
 day, rather than seem, by religious exercises, to incom-
 mode the people in their worldly interest. "Secondly,
 'Religious joy and religious sorrow do very well a-
 'gree." And even so fasting and feasting at the same
 time may be very religiously and well observed by the
 godly.

They that write contradictions must needs speak
 some truths, and Mr Rule stumbles upon one that's
 well known, page 161. where he says, "We confess
 'that planting-work went more slowly on than pur-
 'ging-work."

Well, St Paul was a divine, and he was all for
planting and healing. Dr Rule calls himself a physsi-
 an, and he is all for *purging and lancing*. The Pres-
 byterians are always for *purging-work*. Now they are
 for purging the *kirk*: next, have at the *King's Coun-
 cil and household*; there must be some *purging-work*
 there too. Again, there are many *malignant mem-
 bers*, which, like so many ill humours, corrupt the
 body of the parliament, therefore that must be also
 purged; then the filthiness of the army (by which re-
 formation work must be carried on), that must be like-

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wise

* Just like the Roman catholick church, an univer-
 sal particular.

wise purged ; and then, that all the streams may be pure Presbyterian, the fountains must be cleansed, the universities must be purged from the corruption of all ill affected and suspected persons ; and, in a word, to make a thorough reformation in the land, the whole nation must be soundly drenched, and purging-work must go on in the land after the old Presbyterian manner, so long as there remains either guts or brains in it. My Lord C——d, who is deservedly honoured by all the party, his godly parks and orchards are well planted already ; and why then should the General Assembly be any farther concerned about *planting work* ? *purging-work* is their great business.

There is another evident truth, that Mr Rule happens to deviate into, page 188. *viz.* “ The worst of ‘ the prelatists would be readiest to profess repentance, ‘ for conforming to episcopacy, which they, who acted from a principle, could not do.” In this I heartily agree with him, and am sufficiently satisfied, that that episcopal renegado, who professed such a repentance before their Assembly, neither acted from any principle, nor can be supposed to have any conscience ; and we bless God, that all the Presbyterian interest, art, and industry, now that they have power, could not prevail with any but this one man, to prostitute his conscience to his interest, in such a base and scandalous compliance.

I shall end my reflections on this author’s sayings, with some short remarks upon the witnesses which he alledges to attest his assertion ; and *first*, in general, I say of them in his own words, page 88. “ That they ‘ are the sworn enemies of the Episcopal church, and ‘ in a combination, not only to defame them,” but to root them out, and cut them off from the face of the earth ; and we have, from the pamphlet now under consideration, a taste of the veracity of the men with whom we have to do. If his witnesses make no more conscience of speaking truth than he himself doth, then few thinking men will be moved with what they say.

Secondly, Of the witnesses named by the authors of our books, he says, “ They are mostly *teste me ipso*, ‘ the

“ the complainant is the witness, which is not fair.” Now all Rule’s evidences are by his exception to be rejected; for he himself, and all others that know them, are fully satisfied that those very Cameronians, whom he names as the evidences to disguise and lessen the attested matters of fact of our late persecution, were themselves the principal actors of that horrid tragedy. Since then it is not fair to admit parties to be witnesses, why should these Cameronians be received as such in this affair? Again he saith, “ That ministers witnessing for one another, derogateth much from the ‘ credibility of their testimonies;” but what say you to Cameronian Presbyterians witnessing for one another? Why, this derogates nothing from the credibility of their testimonies; for they are not ministers, that is one evident reason; and, moreover, they are all men of strict conscience, a godly generation, and very faithful to their Solemn League, the holy Scotch Covenant. Upon these considerations, Mr Rule, defender of the new gospel faith, would have the world receive the testimony of that Cameronian rabble, as infallible proofs of what he asserts in his second vindication of the Presbyterian kirk. And yet, *Preface*, page 6. he says of them, “ That he will not pledge ‘ his veracity for theirs; that he pretends to no personal knowledge of but a few of them; and that if ‘ they deceive, or have been deceived, not he, but ‘ they are to blame for it.”

After all this, if neither bishops nor other ministers, neither laicks, lords, nor gentry, either of the Scotch or English nation, must be allowed to have any credit, when they are brought by our authors to attest known truths, and matters of fact, whereof they were eye-witnesses; then, I beseech you, why should men receive that high character and testimony which Mr Rule gives of himself, when he says, “ He did not only practise medicine, but likewise took the degree ‘ of doctor in it, yet never giving over the work of ‘ preaching frequently?” This is a terrible man indeed, who, it seems, can kill both soul and body; he is far stricter to the covenanted work than his brethren the Presbyterians in England; for they can,

upon occasion, for interest, and other such holy purposes, unite and join with Independents; whereas he, like a man of unmoveable conscience, "withstood the temptation of having an independent congregation at Aberdeen, when great offers of that charge were made to him there; and in Northumberland he suffered no small loss, because he would not fall in with that independent way again." If you believe himself, "he has no want of Latin, and that he speaks false Latin, is false; he is ready (as he hath done) to give proof to the contrary, and to compete with all such as pretend to it;" but when and where we must not know till Elias come; nay, besides all this, "he hath an excellent hand at Latin prayers, which he can make longer or shorter, as the occasion requireth, but never so short as some alledge; neither doth he use to pray *very long* in public, even in English?" and that is more indeed than any other of his fraternity can alledge for themselves. Long prayers serve the party for many great ends; in them they can sound the alarms to rebellion, commend themselves highly, defame the King, rail against and revile malignants, raise and inflame the mob, vent false news and stories, and many other Hocus tricks their long extemporary prayers serve for. Moreover, Mr Rule, to shew his parts, longs for an adversary like himself. "I wish, *says he*, a scholast would make it appear, by a solid refutation, what ignorance I have discovered in my writings; I am ready to defend it with all the probability the subject matter is capable of: but my mistake, if I be in any, must not pass for proofs of my ignorance." If any Momus will make his censure on the Presbyterian government, it is like Mr Rule, the great Atlas of the cause, or some other for him, will give him a farther answer: just such another as this exceeding civil and fair vindication. And, then to conclude his own character, he assures us, "That he exceeds all other Presbyterians, both in his tenderness to the Episcopal party, and in his argumentative way, rather than bitterness;" of all which the new gospel modesty and meekness, the candor, ingenuity, and argu-

argumentation, that appears every where in his late books, is a sufficient evidence. Now for a man to say all this of himself because nobody else will, this sure is *Tesse me ipso* with a witness, unless it shall be allowed, that Gilbert may witness for Rule, and Rule again for Gilbert; that the Doctor may witness for the Principal, and the honest Principal again, by way of requital, does the like kindness to his beloved Doctor: This is the Presbyterian way of proving things by witnesses.

The other matters narrated in that letter, and in the book to which it is annexed, are only such as will, at first view, appear designed on purpose to disguise and smother evident truths, to extol and magnify themselves and their party, as very innocent, godly, and candid men; and reproach and condemn all others as perjur'd liars and slanderers; and to all which, as they neither need nor deserve any particular answer, so I hope nobody shall ever vouchsafe to them the honour of it; and if they do, I wish it may have the good effect of opening some mens eyes.

C H A P. V.

BUT there is no book so much admir'd by the whole party as Samuel Rutherford's letters; there one may see the genuine stile of these new gospellers; the whole book is uniform, all of a piece, and speaks out, in their own dialect, the spirit of Scots Presbyterians; therefore I shall here set down some passages of it.

Epist. 1. To Mr Robert Cunningham, he says, "Let us be faithful to him that can ride through hell and death upon a windle-straw, and his horse never stumble."

Epist. 2. To his Parishioners. "Christ sought his black wife through pain, fire, shame, and the grave, and swim'd the salt sea for her; and she then consented and said, even so I take him."

Ibid. "Every man hath conversion and the new birth, but it is not leel [*honesty*] come by; they had never

“ never a sick night for sin ; when they go to take out their faith, they take out a fair naething, or, as we use to speak, a bleasum [*a sham*].

Epist. 3. To the professors of Christ in Ireland. “ It will be ask’d at every one of us, on what terms we here brook Christ; for we have sitten long mail [*rent*] free. We found Christ without a wet foot, and he and his gospel came upon small charges to our doors; but now we must wet our feet to seek him.”

—*Ibid.* “ Christ will not bring before sun and moon all the infirmities of his wife. It is the modesty of marriage-anger, or husband-wrath, that our sweet Lord Jesus will not come with chiding in the streets, to let all the world hear what is betwixt him and us.”—*Ibid.* “ O that I had my fill of his love! but I know ill manners make an uncouth and strange bridegroom.”

Epist. 5. To my Lady Kenmure. “ Madam, why should I sinother Christ’s honesty? He look’d fram’d [*strange*] and uncouth-like upon me when I came first here; but I believe himself better than his looks; I shall not again quarrel with Christ for a gloom [*frown*]. Now he hath taken the mask off his face, and faith, kifs thy fill.—*Ibid.* “ ’Tis little to talk of Christ by the book and tongue; but to come nigh Christ, and haufs [*hug*] him, and embrace him, is another thing.”

Epist. 11. To the Viscount of Kenmure. “ I despair’d that ever I should wiu [*get*] to the end of Christ’s love, there are so many plies in it. I wonder what he meant, to put such a slave at the board-head, at his own elbow. Ah! that I should lay my black mouth to such a fair, fair, fair face as Christ’s: he got neither bod nor hire of me; it cost me nothing.”

Epist. 12. To my Lady Kenmure. “ If there were buying and selling, and blocking for as good again betwixt Christ and us, then free grace might go play itself, and a Saviour might sing dumb, and Christ go and sleep.”

Epist. 14. To John Gordon of Gordonefs. “ Many a sweet, sweet, soft kifs, many a perfum’d and well smell’d kifs, and embracement have I receiv’d of my
‘ royal

royal master.—*Ibid.* And now, whoever they be that have return'd to their old vomit (*Prelacy*) since my departure, I bind upon their back, in my master's name and authority, the long, lasting, weighty vengeance, and curse of God; in the Lord's name I give them a doom of black and unmix'd pure wrath, which my master shall ratify, except they timeously repent and turn to the Lord."

Epist. 15. To my Lord Boyd. "Christ delighteth to take up fallen bairns, and to mend broken bones; he is content that ye lay broken arms and legs on his knee, that he may spelk them."—*Ibid.* I think shame of the board-head, and the first mess [*dish*], and the royal King's dining-hall; and that my black hand should come on such a ruler's table.—*Ibid.* I know he hath other things to do than to play with me, and trindle an apple with me."

Epist. 17. To my Lord Loudon. "You come out to the streets with Christ on your forehead, when many are asham'd of him, and hide him under their cloaks, as if he were a stolen Christ."

Epist. 19. To Mr Hugh MacKell. "O how many black counts [*accounts*] have Christ and I rounded over together? O how fat a portion hath he given to an hungry soul? I had rather have Christ's four-hours, than have dinner and supper both in one from any other."

Epist. 20. To my Lady Boyd. "I see now a sufferer for Christ will be holden at the door, as well as another poor sinner, and will be fain to eat with the bairns, and to take the by-board, and glad so."

Epist. 21. To Mr David Dickson. "I cannot get a house in Aberdeen, wherein to leave drinkfiller in my master's name, save one only; there is no sale for Christ in the north; he is like to lie long on my hand, ere any accept of him."

Epist. 27. To Mr Mat. Mowat. "If I had vessels I might fill them; but my old riven [*rent*], holely and running out dish, ever when I am at the well, but little away can bring. Alas, I have skail'd [*spilt*] more of God's grace than I have brought with me.—*Ibid.* I had not so much free gear
[*goods*]

“ [goods] when I came to Christ’s camp, as to buy a sword; I wonder that Christ should not laugh at such a soldier.”

Epist. 27. To Earlston Younger. “ I have seen the devil, as it were, dead and buried, and yet rise again, and be a worse devil than ever he was; therefore, brother, beware of a green young devil, that hath never been buried; the devil in his flower is much to be fear’d: better yoaak [engage] with an old grey-hair’d, withered, dry devil, &c.—*Ibid.* The saints in heaven are nothing but Christ’s forlorn, beggarly dyvours [bankrupt debtors], a pack of redeem’d sinners. All Christ’s good bairns go to heaven with a broken brow, and a crooked leg.—*Ibid.* It is a hard matter for a poor hungry man to win [earn] his meat upon hidden Christ; for then the key of his pantry-door is a-seeking, and cannot be had; but hunger must break through iron-locks. I bemoan not them that can make a din [noise], and all the fields ado, for a lost Saviour; yet must let him hear it, to say so, on both sides of his head; when he hideth himself it standeth you hard to want Christ; and therefore that which idle on-waiting cannot do, misnurtur’d [ill manner’d] crying and knocking will do. Christ will not dance to your daft spring [foolish song]—*Ibid.* At our first conversion the Lord putteth the meat in young bairns’ mouths with his own hand. We love always to have the pap put in our mouth.—*Ibid.* If my creditor Christ would take from me what he hath lent, I would not long keep the caussey. I think it manhood to play the coward, and jouke [skulk] in the lee-side of Christ; and thus I am saved.—*Ibid.* I complain when Christ cometh; he cometh always to fetch fire; he is even in haste, he may not tarry; and poor I (a beggarly dyvour) get but a standing visit, and a standing kiss, and but *How dost thou, in the by-going?* ”

Epist. 28. To Alexander Gordon of Kincraig. “ O if I could be a bridge over a water, for my Lord Jesus to walk upon, and keep his feet dry. He can make a fair hoast out of a black devil.—*Ibid.* If God
‘ were

“ were dead, and Christ buried and rotten among
 ‘ worms, indeed then we might look like dead folks.”

Epist. 34. To Earlston. “ I would give him my
 ‘ bond under my faith [*give him credit*] to frist hea-
 ‘ ven a hundred years longer, so being he would lay his
 ‘ holy face to my sometimes wet cheeks.”

Epist. 35. To Marion MacNaught. “ Christ, who
 ‘ is your head, hath win through his life, howbeit not
 ‘ with a whole skin. Sometimes King Jesus sendeth me
 ‘ out a standing drink, and whispereth a word thro’
 ‘ the wall, and I am well content of kindness at the
 ‘ second hand; his body is ever welcome; but at o-
 ‘ ther times he will be messenger himself, and I get
 ‘ the cup of salvation out of his own hand, he drink-
 ‘ ing to me, and we cannot rest till we be in each
 ‘ other’s arms.”

Epist. 41. To my Lady Culrofs. “ O! to be snat-
 ‘ tering and swimming over head and ears in Christ’s
 ‘ love: blessed be my rich Lord Jesus, who sendeth
 ‘ not away beggars from his house with a toom
 ‘ [*empty*] dish.”

Epist. 45. To John Kennedy. “ It doth a soul
 ‘ good to get a cuff [*a box*] with the lovely, sweet,
 ‘ and soft hand of Jesus; what power and strength is
 ‘ in his love! I am persuaded it can climb up a steep
 ‘ hill and hell upon it’s back. Shame may confound
 ‘ and fear me, once to hold up my black mouth to re-
 ‘ ceive one of Christ’s undeserved kisses.”

Epist. 50. To James Bantie. “ The best regen-
 ‘ erate have their defilements, and, if I may speak so,
 ‘ their draff-pock [*sack-full*] of sins that will clog
 ‘ them behind, all their days. If my Lord had not
 ‘ given me his love, I would have fallen through the
 ‘ causey [*streets*] of Aberdeen ere now; but for you
 ‘ that hunger, ye shall be fill’d ere you go; there is
 ‘ as much in our Lord’s pantry as will satisfy all these
 ‘ bairns; and as much wine in his cellar as will
 ‘ quench all their thirst: I shall tell you what ye
 ‘ shall do, treat him well, give him the arm’d chair,
 ‘ and the board-head [*tabie-head*], and make him
 ‘ welcome to the mean portion ye have.

Epist.

Epist. 51. To John Stuart. "That miscarried journey is with child to you of mercy and consolation, and shall bring forth a fair birth, and the Lord shall be midwife to the birth. If our Lord ride upon a straw, his horse shall neither stumble nor fall."

Epist. 53. To John Stuart. "O! if my Lord would make dung of me to fatten and make fertile his own corn-ridges in mount Zion.—*Ibid.* God be pleas'd to take home to his house my harlot-mother.—O! if her husband would be so kind as to go and fetch her out of the brothel-house, and chase her lovers to the hills; but there will be sad days ere it come to that."

Epist. 54. To my Lady Busby. "Wo is me that bits of living clay dare come out to rush hard heads with him, and that my unkind mother, this harlot Kirk, hath given her sweet half-marrow [*husband*] such a meeting!"

Epist. 56. To Mr. Thomas Garvan. "I confidently believe, that there is a bed made for Christ and me, and that we shall take our fill of love in it."

Epist. 57. "My riven [*rent*] dish, and running-out vessel, can hold little of Christ Jesus.—*Ibid.* 'Tis Christ's wisdom that his bairns go wet-shod and cold-footed to heaven."

Epist. 63. To the Earl of Cassils. "Many now would go to heaven the land way (for they love not to be sea-sick), riding up to Christ upon foot-mantles, and rattling coaches, and rubbing their velvet with the princes of the land in the highest seats. If this be the narrow way, I quit all skill to the way of salvation."

Epist. 89 To John Kennedy. "O! that the courts fenc'd in the name of the bastard-prelate (their god-father's, the pope's bailiffs, sheriff) were cried down! —If this had not been, I would have skinked [*bartered*] over my part of paradise for a breakfast of dead moth-eaten earth."

Epist. 92. To Mr. David Dickson. "I have been these two sabbaths, or three, in private, taking instruments in the name of God, That my Lord Jesus
and

“ and I have kissed each other in Aberdeen. Who can
 ‘ blame Christ to take me on behind him, (i I may
 ‘ say so) on his white horse through a water? Will
 ‘ not a father take his little dated Davie [*fondled*
 ‘ *darling*] in his arms, and carry him over a ditch or
 ‘ mire? My short legs could not step over this laire (or
 ‘ *sinking mire*) : therefore, &c.”

Epist. 107. To Robert Gordon of Knockbrex. “ I
 ‘ love to be kiss’d and sit on Christ’s knee; but I can-
 ‘ not set my feet to the ground, for afflictions bring
 ‘ the cramp upon my faith ”

Epist. 117. To Bethia Aird. “ At my first entry
 ‘ hither, Christ and I agreed not well upon it;—now
 ‘ he is content to kiss my black mouth, to put his
 ‘ hand in mine, and to feed me with as many conso-
 ‘ lations as would feed ten hungry souls; yet I dare
 ‘ not say he is a waster of comforts.”

Epist. 120. To Robert Gordon of Knockbrex.
 “ Christ seemeth to leave heaven (to say so) and his
 ‘ court, and to come down to laugh and play and
 ‘ sport with a daft bairn [*foolish child*]. I deny no-
 ‘ thing that the mediator will challenge me of; but I
 ‘ turn it all back upon himself: let him look his own
 ‘ old counts [*accounts*] if he be angry, for he will get
 ‘ no more of me.”

Epist. 122. To Earlston. “ There is a mystery of
 ‘ love in Christ that I never saw. O that he would
 ‘ lay by the lap of the covering that is over it, and
 ‘ let my greening [*longing*] soul see it: I would
 ‘ break the door, and be in upon him, to get my own
 ‘ womb-full of love ”

Epist. 127. To Mr. Hugh Henderson. “ Christ
 ‘ shuffled up and down in his hands the great body of
 ‘ heaven and earth, and kirk and commonwealth are
 ‘ in his hand, like a stock of cards, and he dealeth
 ‘ the play to the mourners in Zion. When Christ
 ‘ hath slept out his sleep, and his own are tired, he
 ‘ will arise as a strong man after wine, &c. If
 ‘ Christ bud and grow green, and bloom and bear
 ‘ seed again in Scotland, and his father send him two
 ‘ summers again in one year, and bless his crop, O
 ‘ what cause have we to rejoice! &c.”

Epist. 138. *To Mr. John Mein.* "I see Christ
will not prig [*higgle*] with me, nor stand upon
stepping-stones, but cometh in at the broad-side
without ceremonies, or making of it nice."

Epist. 140. *To the Earl of Lothian.* "If your
lordship and others shall go on to drive to the lowest
ground and bottom of the knavery, and perfidious
treachery to Christ, of the cursed and wretched pre-
lates, the Antichrist's first-born, and the first fruit of
his foul womb, and shall deal with our Sovereign,
then your righteousness shall break through the
clouds, &c."

Epist. 142. "O for a long play-day with Christ."

Epist. 145. *To Mr. John Fergushill.* "Were it
not that I am dated [*pamper'd*] now and then with
pieces of Christ's sweet comfits, I fear I should have
made an ill browst [*brewing*] of this honourable
cross."

Epist. 161. *To Mr. Hugh MacKell.* "I will
verily give my Lord Jesus a free discharge of all that
I, like a fool, laid to his charge, and beg him par-
don to the mends [*over and above*]."

Epist. 162. "I tremble at the remembrance of a
new outcast betwixt him and me; but I find Christ
dare not be long unkind."

Epist. 178. *To my Lady Boyd.* "Nothing hath
given my faith a greater back-set till it crack'd again,
than my closed mouth."

Epist. 192. *To Carletoun.* "The Lord hath done
it; I will not go to law with Christ, for I would
gain nothing of that. The devil is but God's master-
fencer, to teach us to handle our arms."

Epist. 197 *To Mr. John Livingston.* "The de-
vil cannot get it denied but we suffer for the apple
of Christ's eye, his royal prerogative as King and
law giver: let us not fear, he will have his gospel
once again roused [*expos'd to sale*] in Scotland,
and the matter go to voices, to see who will say, Let
Christ be crown'd King in Scotland? It is true An-
tichrist stirreth his tail: But I love a rumbling and
raging devil in the Kirk, rather than a subtle or
sleeping

“ sleeping devil. Christ never got a bride without stroke of sword.”

Epist. 199. “ O hell were a good cheap price to buy him at !”

Epist. 206. “ A kiss of Christ blown over his shoulder, the parings and crumbs of glory under his table in heaven, a shower like a thin May-mist of his love, would make me green, sappy, and joyful.”

Epist. 214. “ Go on, as ye have worthily begun, in purging of the Lord’s house in this land, and plucking down the sticks of Antichrist’s filthy nest, this wretched prelacy, and that black kingdom, whose wicked aims have ever been, and still are, to make this fat world the only compass they would have of faith and religion to sail by, and to mount up the man of sin, their godfather, the Pope of Rome, upon the highest stair of Christ’s throne, and to make a velvet church, &c.—*Ibid.* These men mind nothing else but that by bringing in the Pope’s foul tail first upon us, their wretched and beggarly ceremonies, they may thrust in after them Antichrist’s legs, thighs, and his belly, head and shoulders ; and then cry down Christ and the Gospel, and put up the merchandize and wares of the great whore.—*Ibid.* Christ shall never be content with this land, neither shall his hot fiery indignation be turn’d away, so long as the prelate (the man that lay in Antichrist’s foul womb, and the Antichrist’s lord bailiff) shall sit lord carver in the Lord Jesus’s courts. The prelate is both the egg and the nest to cleck and bring forth popery ; plead therefore for the pulling down of the nest, and crushing of the egg.”

All that is meant here by Christ, is Presbyterian government.

I shall conclude this section with some of their most remarkable principles and opinions concerning civil government.

The Presbyterians of late have talk’d much of their loyalty ; but if they have any, it must be in contradiction to their principles. For proof of this I shall not trouble you with citations from private men, but

appeal to their Covenants and Solemn Leagues, to their constant doctrine, as well as practice of resistance; and some few instances I must not omit, taken from the acts of their General Assemblies, and those books which have the general approbation of the party, in which they express themselves thus: "Un-
 ' less men blot out of their hearts, the love of reli-
 ' gion, the cause of God, and cast off all care of their
 ' country, laws, and liberties, &c. they must now or
 ' never appear active, (against the King) each one
 ' stretching himself to, yea and beyond, their power;
 ' it is not time to dally, or go about the business by
 ' halves; not to be almost, but altogether zealous.
 ' Cursed is he that doth the work of the Lord negli-
 ' gently."

Solemn and seasonable warning to all ranks. Feb. 12. 1645. Sess. 18.

In another *seasonable and necessary warning*, dated July 27. 1649. Sess. 27. they say, "But if his Ma-
 ' jesty, or any having or pretending power and com-
 ' mission from him, shall invade this kingdom, upon
 ' pretext of establishing him in the exercise of his
 ' royal power; as it will be a high provocation against
 ' God to be accessory or assisting thereto, so it will be
 ' a necessary duty to resist and oppose the same."

The author of the *Hind let loose*, page 86. reflecting on these passages, says, "These fathers could well
 ' distinguish betwixt authority and the person, and
 ' were not so loyal as now their degenerate children
 ' are ambitious to shew themselves, stupidly stooping to
 ' the shadow thereof, and yet will be call'd, The
 ' only asserters of Presbyterian principles."

"The Presbytery hath the power of making peace
 ' and war, and the Parliament ought not to enter into
 ' any war without them; more than Joshua did with-
 ' out the consent of Eleazar."

"Any union or engagement of the nation, to de-
 ' fend the King's person, honour, or prerogative, is
 ' unlawful, unless allow'd by the Presbytery."

"The Presbytery alone knows, and it only can de-
 ' termine, what the cause of God is; the King and
 ' Parliament

‘ Parliament are not to be complied with, but in subordination to the Covenant.”

“ The Presbytery can counter-act the acts of the states of Parliament, and discharge the subjects from obeying such acts as are impos’d without the consent of the Presbytery.”

Act General Assembly, Aug. 3. 1648.

Act and declaration against the act of Parliament, July 13. 1648.

Act General Assembly, Aug. 13. 1650.

“ Though our Saviour told his disciples, That his kingdom was not of this world, and that therefore they ought not to fight for him; yet that doctrine does not now oblige Covenanted Christians, for they may fight without, yea and against, the consent of the supreme magistrate, for the cause of God; and a probable capacity to effectuate their designs, is the call of God to do it.”

Jus Populi, Preface to the reader. Naphtali, page 7, 8, 159.

“ Not only is it necessary to resist the King by force, in defence of the Solemn League and Covenant, but also to resist King and Parliament, when they pervert the right ways of the Lord, and hinder the works of Reformation. The crying sins of the land, which we should confess with sorrow before the Lord, are, That the graceless prelates and curates are not hung up before the sun; and that men should be so godless, as to assist the King in his distress, before he had satisfied the Kirk by publick penance, for opposing the work of God in the Covenant.”

Jus Pop. throughout.

Act General Assembly, Aug. 13. 1650.

Acknowledgment of sins, and engagement to duties, appointed and published, 1648.

And again renewed at Lesmachego, March 3. 1688. with accommodation to the present times.

S E C T. III.

C H A P. I.

Containing notes of the Presbyterian Sermons, chiefly taken in writing from their mouths.

FIRST I shall begin with one I heard from Zetland, who preaching on David and Goliath, he told the hearers, “Sirs, this David was but a little manekin, like my beadle Davie Geddes there; but Goliath was a mickle strong fallow, like the laird of Quandal there; this David gets a scrippie and a baggie, that is, a sling and a stone in it; he slings a stone into Goliath’s face; down falls Goliath and David above him: After that David was made a king; he that was keeping sheep before; in truth he came very well too, Sirs: well said, Davie! see what comes of it, Sirs. After that he commits adultery with Uriah. Nay, (*said the beadle Davie Geddes*), it was but with Uriah’s wife, Sir. In faith, thou art right, it was Uriah’s wife indeed, man, *said Mr. John.*”

One Ker, at his entering into a church at Teviotdale, told the people the relation that was to be between him and them in these following words.

“Sirs, I am coming home to be your shepherd, and you must be my sheep, and the Bible will be my tar-bottle, for I will mark you with it. And laying his hand on the clerk, or precentor’s head, he saith, Andrew, you shall be my dog. The forrow a bit of your dog, will I be, *said Andrew.* O Andrew, I speak mystically, *said the preacher.* Yea, but you speak mischievously, *said Andrew.*”

Mr. William Guthrie, preaching on Peter’s confidence, said, “Peter, Sirs, was as stalliard a fallow as ever had cold iron at his arse, and yet a huffie with a rock [*dishaff*] fear’d him.”

Another

Another preaching against drunkenness, told the hearers, There were four sorts of drunkenness. " 1. To be drunk like a sow, tumbling in the mire, like many of this parish. 2. There is to be drunk like a dog. The dog fills the stomach of him, and spues all out again ; and thou, John Jamison, wast this way drunk the other day. 3. There is to be drunk like a goose. Of all drunkenness, Sirs, beware of the drunkenness of the goose, for it never rests, but constantly dips the gob [*beak*] of it in the water : You are all drunk this way, Sirs, I need name none of you. 4. There is to be drunk like a sheep. The sheep seldom or never drinks, but sometimes wets the mouth of it in the water, and rises up as well as ever ; and I myself used to be drunk thus, Sirs. But now, I see, *said he*, two gentlemen in the kirk ; and, gentlemen, you are both strangers to me ; but I must vindicate myself at your hands. I have here the cursedest parish that ever God put breath in ; for all my preaching against drunkenness, they will go into a change-house after sermon, and the first thing they'll get is a mickle cap-full of hot ale, and they will say, I wish we had the minister in the midst of it : Now, gentlemen, judge ye how I am rewarded for my good preaching." After sermon, the clerk gives him up the name of a fornicatrix, whose name was Ann Cantly. " Here is (*said he*) one upon the stool of repentance, they call her Cantly ; she saith hertself she is an honest woman, but I trow scantly."

Mr. John Livingston in Ancrum, once giving the sacrament of the Lord's Supper, said to his hearers, " Now, Sirs, you may take Christ piping-hot ;" and finding a woman longsome in taking the bread out of his hand, *he says*, " Woman, if you will not take Christ, take the mickle devil then "

One John Simple, a very zealous preacher among them, us'd to personate and act sermons in the old monkish stile. At a certain time he preached upon that debate, Whether a man be justify'd by faith or by works, and acted it after this manner : " Sirs, this is a very great debate ; but who is that looking in at that door, with his red cap ? Follow your
look,

“look, Sir; it is very ill manners to be looking in :
 “ But what’s your name ? Robert Bellarmine. Bel-
 “ larmine, faith he, whether is a man justified by
 “ faith, or by works ? He is justified by works. Stand
 “ thou there, man. But what is he, that honest-like
 “ man standing in the floor with a long beard, and
 “ Geneva cowl [*hood*] ? A very honest-like man ! draw
 “ near ; what’s your name, Sir ? my name is John
 “ Calvin. Calvin, honest Calvin, whether is a man
 “ justified by faith or by works ? He is justified by faith.
 “ Very well John, thy leg to my leg, and we shall
 “ hough [*trip*] down Bellarmine even now.”

Another time preaching on the day of judgment, he
 told them, “ Sirs, This will be a terrible day ; we’ll
 “ all be there, and in the throng I John Simple will
 “ be, and all of you will stand at my back. Christ
 “ will look to me, and he will say, who is that stand-
 “ ing there ? I’ll say again, yea even as ye ken’d not
 “ [*knew not*] Lord. He’ll say, I know thou’s honest
 “ John Simple ; draw near John ; now John, what
 “ good service have you done to me on earth ? I have
 “ brought hither a company of blue bonnets for you,
 “ Lord. Blue bonnets, John ! What is become of the
 “ brave hats, the silks, and the sattins, John ? I’ll tell,
 “ I know not, Lord, they went a gait [*a road*] of their
 “ own. Well, honest John, thou and thy blue bon-
 “ nets are welcome to me ; come to my right-hand,
 “ and let the devil take the hats, the silks, and the
 “ sattins.”

This John was ordinarily called Fitch-cape and
 Claw-poll, because, in the time of preaching or pray-
 ing, he used to claw his head, and rub his callet. At
 a certain time he was called to preach in a neighbour-
 ing church, and his preface was in these words :

“ Sirs, I know what ye will be saying among your-
 “ selves the day ; ye will say, here is Fitch-cape come to
 “ preach to us the day ; but, as the Lord lives, I had a
 “ great deal a-dō ere I could come to you ; for, by the
 “ way, I met the Devil : he said to me, what now
 “ Fitch-cape, whither are you going ? I am going, *said*
 “ I, to preach to the people of God ! people of God !
 “ said the foul [*nasty*] thief, they are my people. They
 “ are

‘ are not your’s, thou foul thief, *said I*. They are mine,
 ‘ Claw-poll, *said he* again to me. So the foul thief
 ‘ and I tugg’d, rugg’d, and riv’d [*pulled and hauled*]
 ‘ at one another; and at last I got you out of his
 ‘ clooks [*clutches*]. Now here is the good that
 ‘ Fitch-cape hath done to you; now that ye may be
 ‘ kept out of his gripps, let us pray.”

Another lecturing on the first of Job, *said*, “Sirs,
 ‘ I will tell you this story very plainly.”

“The Devil comes to God one day; *God said*,
 ‘ what now Deel, thou foul thief, whither art thou
 ‘ going? I am going up and down now, Lord; you
 ‘ have put me away from you now, I must even do for
 ‘ myself now. Well, well, Deel, *says God*, all the
 ‘ world kens that it is your fault: But do not you
 ‘ know that I have an honest servant they call Job?
 ‘ Is not he an honest man, Deel? Sorrow to his thank,
 ‘ *says the Deel*, you make his cup stand full even, you
 ‘ make his pot play well; but give him a cuff [*sound*
 ‘ *bang*], I’ll hazard he’ll be as ill as I am call’d. Go
 ‘ Deel, *says God*, I’ll yoke his honesty with you:
 ‘ Fell [*kill*] his cows, worry his sheep, do all the mis-
 ‘ chief ye can, but, for the very faul of you, touch not
 ‘ a hair of his tail.”

Mr. Robert Blair, that famous Presbyterian preacher
 at St. Andrews, was very much thought of for his
 familiar way of preaching. He preached often against
 the observation of Christmas; and *said* once in a Scotch
 jingle; “You will say, Sirs, good old Yool-Day
 ‘ [*Christmas*]; I’ll tell you, good old Fool-day: You
 ‘ will say it is a brave Holiday; I tell you, it is a brave
 ‘ Belly-day: You will say, these are bonny [*gay*] For-
 ‘ malities; but I tell you, they are bonny F’artalities.”

Another inveighing against the vanity and gau-
 diness of women, spake thus: “Behold the vanity
 ‘ of women, look to them; you’ll see first a sat-
 ‘ tin petticoat; lift that, there is a tabby pet-
 ‘ ticoat; lift that, there is a flannel petticoat; lift
 ‘ that, there is a holland smock; lift that, and there
 ‘ you will see what they ought not to be proud of,
 ‘ that is no very cleanly spectacle. Eve, *said he*, was
 ‘ not so vain, she sought no covering but fig-leaves.”

Mr.

Mr Simple (whom I named before) told, "That Samson was the greatest fool that ever was born; for he reveal'd his secrets to a daft huffy [*foolish wench*]. Samson! you may well call him fool Thomson; for of all the John Thomson's men [*hen-peckt men*] that ever was, he was the foolest."

I have a sermon of theirs, written from the preacher's mouth by one of their own zealots, whereof this is one passage: "Jacob began to wrestle with God, an able hand, forsooth! Ay, Sirs, but he had a good second, that was Faith: Faith and God gave two or three tussles together; at last, God dings [*beats*] down Faith on its bottom; Faith gets up to his heels, and says, Well, God, is this your promise to me? I trow, I have a ticket in my pocket here: Faith brings out the ticket, and stops it in God's hand, and said, Now God! Is not this your own write? deny your own hand-write if you dare! Are these the promises you gave me? Look how you guide me when I come to you. God reads the ticket, and said, Well; well, Faith! I remember I gave you such a promise; good sooth Faith, if you had been another, thou should have got all the bones in thy skin broken."

Mr John Welsh, a man of great esteem among their vulgar, once preaching on these words of Joshua, *As for me and my house we will serve the Lord, &c.* had this preface.

"You think, Sirs, that I am come here to preach the old jog-trot, faith and repentance to you; not I, indeed: What think you then I am come to preach? I came to preach a broken covenant. Who brake it? even the devil's lairds, his bishops, and his curates; and the de'il, de'il, will get them all at last. I know some of you are come out of curiosity to hear what the Whigs will say. Who is a Whig, Sirs? One that will not swear, nor curse, nor ban; there is a Whig for you: But you are welcome, Sirs, that come out of curiosity; you may get good 'ere ye go back again. I'll give you an instance of it: There was Zaccheus, a man of a low stature, *that is*, a little droichy [*dwarf*] body, and

‘ a publican, *that is*, he was one of the excisemen;
 ‘ he went out of curiosity to see Christ, and, because
 ‘ he was little, he went up a tree: do you think, Sirs,
 ‘ he went to harry a pyot’s nest [*rifle a magpy’s*
 ‘ *nest*]? No, he went to see Christ; Christ looks up,
 ‘ and says, Zaccheus, thou art always proving prat-
 ‘ ticks, thou’rt no bairn now; go home, go home,
 ‘ and make ready my dinner, I’ll be with you this
 ‘ day at noon. After that, Sirs, this little Zaccheus
 ‘ began to say his prayers, evening and morning, as
 ‘ honest old Joshua did in my text: *As for me and my*
 ‘ *house, &c.* as if he had said, go you to the devil and
 ‘ you will, and I and my house will say our prayers,
 ‘ Sirs, as Zaccheus and the rest of the Apostles did.”

Another time preaching in East Lothian, he told
 them the great danger of hearing the curates, in these
 words:

“ Sirs, if ever you hear these rogues, you will cry
 ‘ out at the day of judgment, O Arthur-seat, fall up-
 ‘ on us! O Pentland-hills, fall upon us! The grass
 ‘ and the corn that you see growing there will be a
 ‘ witness against you; yea, and that cow’s horns pas-
 ‘ sing by, will be a witness against you.”

Another preaching about God’s sending Jonah to
 Nineveh, acted it thus: “ Did you never hear tell of
 ‘ a good God, and a cappet [*pettish*] prophet, Sirs?
 ‘ The good God said, Jonah, now billy Jonah, wilt
 ‘ thou go to Nineveh for auld lang syne [*old kindness*]?
 ‘ The de’il be on my feet then, said Jonah. O Jo-
 ‘ nah, said the good God, be not ill-natured, they
 ‘ are my people. What care I for you or your peo-
 ‘ ple either, said the cappet prophet; wherefore shall
 ‘ I go to be made a liar in my face? I know thou wilt
 ‘ have mercy on that people. Alas, alas, we bide
 ‘ [*wait*] not the tenth part of that bidding; yet
 ‘ when we come to you, I fear we’ll find you like
 ‘ Ephraim, a cake unturn’d, *that is*, ’tis stone-hard
 ‘ on one side, and skitter-raw on the other.”

Another preaching in the west, near a mountain
 called Tintock, cried out in a loud voice thus, “ What
 ‘ think you, Sirs, would the curates do with Christ if
 ‘ they had him? They would e’en take him up to
 ‘ Tin-

‘ Tincok-top, cut off his head, and hurl his head
‘ down the hill, and laugh at it.”

Another, in the south of Teviotdale, in his sermon, said, “ Our neighbour nation will say of us, poor
‘ Scotland! beggarly Scotland! scabbed Scotland!
‘ lousy Scotland! yea, but covenanted Scotland!
‘ that makes amends for all.”

One preaching against bishops, expressed himself thus: “ Sirs, at the day of judgment, Christ will call
‘ the prelates, and he will call one of the falsest
‘ knaves first, and say, Come hither, sirrah! (he will
‘ not call him my Lord), do you remember how you
‘ put out sik [*such*] a sweet saint of mine, upon such
‘ and such a day? Sirrah! Do you mind how you
‘ persecuted one of my precious saints that was preach-
‘ ing my word? Come, come, sirrah, stand there at
‘ my left-hand; thou and the devil shall go together
‘ even now.”

There is nothing more ordinary among the genera-
lity of their preachers, than to tell that Christ did
not set his foot in Scotland these eight and twenty
‘ years; or this, I brought a stranger to you now,
‘ and a very great stranger, indeed, this many a year:
‘ Would you know who it is? It is Christ, Sirs; hald
‘ [*hold*] him fast then, for if once he get out of Scot-
‘ land again, ’tis like he’ll never return.”

It is very well known in Perthshire, that one of
their rabbis preaching at St Johnstoun, or thereabout,
a little before the battle of Killicrankie, upon these
words, *Resist the devil, and he will fly from you*; he
begins very gravely, after this manner: “ *Humph!*
‘ my beloved, you are all here the day, even for the
‘ fashion’s cause; but wot ye who is amongst you the
‘ day? Even the meikle horned devil; though you
‘ cannot see him, yet I do: I see him, Sirs, by the
‘ eye of faith: But you’ll say, now that we have him
‘ here, what shall we do with him, Sirs? *Humph!*
‘ what way will ye destroy him? Some of you will
‘ say we will hang him; ha! ha! my beloved, there
‘ are not so many tows in all the parish as hang him;
‘ besides, he’s as light as a feather: What then will
‘ you do with him? for he will not hang. Then
‘ some

‘ some of you will say, we will drown him. *Humph!*
 ‘ my beloved, there is too much cork in his arse;
 ‘ he’s as souple as an eel, he will not sink. Others
 ‘ of you will say, we will burn him: Na, na, Sirs,
 ‘ you may scald yourselves, but ye cannot burn him;
 ‘ for all the fire in hell could never yet singe a hair of
 ‘ his tail. Now, Sirs, you cannot find a way among
 ‘ you all to kill him, but I will find it: What way
 ‘ will this be, Sirs? We shall even shoot him: Where-
 ‘ with shall we shoot him? We shall shoot him with
 ‘ the bible. Now, Sirs, I shall shoot him presently.
 ‘ So (presenting the bible as soldiers do their muskets)
 ‘ he cries out, *Touff, Touff, Touff*. Now he is shot;
 ‘ there lies the foul thief as dead as a herring.”

Some eye-witnesses report of another that was to
 give the sacrament of the Lord’s Supper, such as they
 can give; and having got into the pulpit, he looks a-
 bout him, and says, “Sirs, I miss somebody here the
 ‘ day, I miss Christ here the day; but he promised to
 ‘ be here the day; I think he will be as good as his
 ‘ word: However, I will go out and see if he be co-
 ‘ ming.” He at this went out of the pulpit, and
 staying out some little time, he comes in, and tells
 them, “Now, Sirs, Christ is coming; I saw him on
 ‘ his white horse coming to you. Now, what enter-
 ‘ tainment will you give him? I will tell you, Sirs,
 ‘ will you get among you all but one pint of faith
 ‘ [*two English quarts*], a gill of grace, and a mutch-
 ‘ kin [*English pint*] of sanctification, and this will
 ‘ make a good morning draught for him.”

In the Merse, there was a communion given lately,
 and, as it is ordinary, there is a discourse for every
 table. One of the preachers, most cried up for his
 eloquence, said, “You that are wives, ye will be say-
 ‘ ing ordinarily when ye meet, Cummer, have you
 ‘ spun your yarn yet? But alas! I fear there are few
 ‘ of you that have spun a wedding garment for Christ
 ‘ the day. But Christ will be among you, and see
 ‘ who is his well-bulked bride: He’ll say to them
 ‘ that have not on their wedding garment, Is that
 ‘ nasty slut there my bride? Shame and lack fall on
 ‘ that bride; go nasty slut! swithe away to hell.”

It is ordinary among some plebeians in the south of Scotland, to go about from door to door upon New-Year's eve, crying *Hagmana*, a corrupted word from the Greek *αγια μην*, which signifies the *holy month*. John Dickson holding forth against this custom once in a sermon at Kelso, says, "Sirs, do you know what *Hagmana* signifies? It is the devil be in the house, that's the meaning of its Hebrew original."

Another time he told his hearers what an idolatrous church the English church is; for lay two eggs in a dish, and the one is not so like the other, as the church of Rome and the church of England are to one another.

I know a minister that went purposely to hear this man, and declared upon his real truth, that he held out a nonsensical rhapsody for an hour and half's time, on the third of Matthew: *This is my beloved Son, in whom I am well pleased*: "All the graces of the spirit, *said he*, are mysteries; faith is a mystery; there is a faith that is not saving, but that's no mystery. I believe if I should ask any of you, whether or no ye believe the words that I read to you, that you will all say, *Hum!* we all believe that. Sirs, the devil does more, and yet he is not saved, nor like to be in haste. This is a passage of our Saviour's transfiguration, Sirs, *says he*. It tells how our blessed Saviour was reformed like an angel of light; when his disciples saw that glorious sight, they were all like a country man that had never tasted outlandish wine before; the wine runs up into his head, and makes him dizzy; so the disciples were dizzy, *chap. 17. They knew not what they said*, that is, they were dizzy. From the words we learn this note of doctrine, That Christ he is lovely, O he is lovely! O he is lovely! First, as he is the Son of God. *Prov. viii. ver. 15. By me kings reign, and princes decree justice*: That is, lovely Christ hath authority over all the kings of the world: The great Turk can do nothing without him: The mickle De'il and the black Pape can do nothing without him. There were a pack of de'il's limbs a year or two ago here, and they thought, forsooth, all would be their own; and

‘ and now, lovely Christ, in his providential providence, is like to disappoint them all ; and who kens but they’ll come begging pease and pottage at our doors yet ? ”——

“ Christ is lovely, as he is Mediator ; cut him all in pieces, from head to foot, every bit of him is lovely. They’ll tell you, now, the young prince is banished Britain ; but I’ll tell you of a young prince that has been banished Britain these twenty-eight years, by the incoming of the perjured prelates and drunken curates : Lovely Christ is that young prince, and now he is like to come back again to get his crown : O take him now ! now when he is coming with a whip in his hand to scourge out the cursed curates, &c.”

This was preached in the parish of Smallholm in Teviotdale, and the effect of this preaching followed the next Sabbath ; for the rabble came and pulled the minister out of his pulpit in the time of his sermon.

One Mr Thomas Ramsay, in Mordington, within the shire of Berwick, said, in a sermon upon the foolishness of preaching, these words : “ There are two sorts of preaching, Sirs ; there is a gentle-manny preaching, and a common-manny preaching ; for gentle-manny preaching, they’ll feed you up with penny whistles, or nig-nays and bonny wallies [*children’s toys and rattles*]. ” At which he perceived one of the commons laugh. He points out to him, and said, “ Man, do not thou think to gull [*flout*] one of God’s ministers that way ; lift up your bonnet off your face, think no shame of your shape.——

“ I tell you, Sirs, there is a gentle-manny preaching and a common-manny preaching ; I will give you common-manny preaching, Sirs ; I will give milk-pottage, and this will make you bonny, fat, and lusty, in your journey to heaven. Ye ken [*know*] Sirs, ye ken ; to my great grief, I may say you ken no : but I tell you there is a gentle-manny preaching and a common-manny preaching. There are three sorts of men that despise common-manny preaching.

‘ 1. The Politician. 2. The gallant. 3. The ignorant man.

‘ “ *First*, For the politician, he will go twenty miles to hear a gentle-manny preaching ; what cares he for common-manny preaching ? *2dly*, For the gallant, give him a glass of wine to drink, and give him a lady to kiss, and what cares he for preaching ? *3dly*, For the ignorant man, give him a cogful [*large dish*] of brose [*strong pottage*] to his belly, and a pair of breeks [*breeches*] to his arse, what cares he for preaching ? ” A little thereafter, he saw a little child looking to and fro, and said, “ Sit still, little rogue, else I’ll cut a lug out of your head, sirrah ! O the glorious days of the gospel, the very wee-anes [*little children*] were then so serious that they would rug [*pull*] Christ out of my heart, but now they are all bawdy-fac’d ; they look as if the curates and their mothers were over great [*too familiar*]. ”

This was written from his own mouth, by a person that is ready to declare the verity of it, were he to die just after.

Mr John Veitch in Woolstruthers, in a nonsensical and incoherent discourse, at the opening of a Presbyterian synod at Jedburgh, said, “ That one duty of ministers was not to preach close and neat discourses ; his reason was this, Men use not to bring the spits and the racks to the table, when they bring the meat to it. ”

CHAP. II.

There are many in Edinburgh who heard Mr James Kirkton, in a sermon concerning Joseph and Mary, say, “ The first night, *said he*, that they met together, he laid his hand on her belly, and found her with bairn [*child*] ; the honest man turn’d very angry, and would put her away, as any of us all would have done, had we met with the like ; and who is it that ever would suspect that the Holy Ghost should have another man’s wife ? ”

One Mr John Hepburn, lecturing on the second psalm, told, " That there was a dialogue betwixt the Father and the Son in heaven. The Son said, Father, will you give me my portion now? your portion, Son, says the Father, indeed shall you; thou hast been a dutiful son to me, thou never angered me in thy days; what portion will you have, Son? Will you give me poor Scotland, saith the Son? Scotland, said the Father, truly thou shalt get poor Scotland: and he proved that it was Scotland he sought, from ver. 8. I shall give thee the outmost parts of the earth for a possession. Now, Sirs, Scotland is the outmost part of the earth; and therefore it was given to the Son for a patrimony."

One Mr Mosman in Newbottle, passed this compliment upon himself in a sermon. " All the world knows that I am a learned man, a judicious man, and a man that can clear the scriptures well; but there are some in the parish that have not such thoughts of me; as for them I pity them, for they must be very silly." At that time he was preaching against taking God's name in vain; he told, " O Sirs, this is a very great sin; for my own part, I rather steal all the horn'd nowt [*neat or cattle*] in the parish, before I took God's name in vain once."

One Mr Robert Steidman, in Carriden, told once, " That the people of God had many doubts about their election; for proof of this, see, says he, the 2 Cant. v. 16. *My beloved is mine, and I am his.*"

Another time he told, " That the best of God's saints have a little tincture of Atheism; for a plain proof of this, you may see says he, Psal. xiv. 1. *The fool hath said in his heart there is no God.*"

Another time he tells, " That Christ was not proud nor lordly, for he rode upon an ass, which is a laigh [*low*] beast; and wherefore think ye did he this? It was, Sirs, for the conveniency of the old wives that followed him, that he might kuttle [*whisper*] in the gospel in their ears as they went along."

One Mr Murray, marrying a couple, call'd the man " The head, and the woman the tail: in the name of

“ God then, *says he*, I join head and tail together;
 “ Sirs, let no man ever separate them.”

The same person preaching at Holden, said, “ Christ
 “ is a great stranger to you these twenty-eight years,
 “ but I have brought him to you the day, Sirs; and if
 “ ye will have him, I will take him with horning and
 “ caption [*letters of arrestment*] for you.”

One Mr Shiels, preaching at Borthwick, said,
 “ Many have religion the day, but will have none the
 “ morn; their religion was soon gone, like a woman’s
 “ virginity.”

One Wedderburn, preaching in Irvin, said, “ Lord
 “ we have over foul [*dirty*] feet to come so far benn
 “ as heaven, but yet as broken a ship has come to
 “ land.”

Mr Rutherford, preaching at Jedburgh, said, “ These
 “ twenty-eight years the grass has grown long betwixt
 “ Jedburgh and heaven.”

Mr William Stuart preaching lately in Forres, upon these words, *Our God is a consuming fire*, said,
 “ Sirs, I will explain these words in a very homely
 “ manner: There was a godly man of my acquaintance,
 “ Sirs, he had a young bairn that was dying,
 “ and he comes to him, and said, Sandy, now my
 “ cockie, believe in God now, for ye will not live
 “ long: no, no, said the bairn, I will not believe in
 “ God, for God is a boo; but I will believe in Christ,
 “ for he is sweet, daddy, and he is good. Now you
 “ may by this see, Sirs, that God without Christ is a
 “ boo.” Boo is a word that’s used in the north of
 Scotland to frighten crying children.

Mr William Veitch preaching at Linton in Teviotdale, said, “ Our bishops thought they were very
 “ secure this long time, like

“ *Willie Willie Wastle,*
 “ *I am in my castle;*
 “ *A’ the dogs in the town,*
 “ *Dare not ding me down.*

“ Yea, but there is a doggie in heaven that has dung
 “ them all down.”

Another,

Another, preaching on the dialogue betwixt God and Adam after his fall, “ Adam, *said he*, went to
 ‘ hide himself, God comes to him, and said, where
 ‘ art thou, man? I am couring [*absconding*] here;
 ‘ Lord. I’ll hazard twa and a plack [*two-pence one*
 ‘ *third of a penny*], *saith God*, there is a whap in the
 ‘ reap [*all’s not well*] Ede? hast thou been at banes
 ‘ breaking [*mischief-doing*] Ede? come out of thy
 ‘ holes and thy bores here Ede.”

Mr James Kirkton told several times in his sermons at Edenling. “ That the devil had his kirk-govern-
 ‘ ment as well as God; and would ye ken what a go-
 ‘ vernment it is? Indeed, it is a Presbyterian govern-
 ‘ ment; for he has his minister and his ruling-elder;
 ‘ his minister is the Pope, and his ruling-elder is the
 ‘ King of France.”

The same man, once speaking of the evils of the tongue, said, “ Your tongues, Sirs, are as foul as a
 ‘ dog’s tongue, when he licks skitter [*thin ordure*];
 ‘ before God ’tis true: but do not take this out of
 ‘ the house with you, Sirs.”

Mr Matthew Selkirk, preaching against keeping of days, said, “ They that keep yool-day [*Christmas*]
 ‘ Sirs, deny that Christ came in the flesh, and are rank
 ‘ Jews; and they keep that day in commemoration of
 ‘ Julius Cæsar the chief of the Jews.”

Dr Hugh Kennedy, Moderator of the General Assembly, being about to christen a child in the college-kirk, looked about him, and said, “ Look, Sirs, and
 ‘ see the devil painted in that bairn’s face; but we
 ‘ shall do the best we can to conjure him out. I shall
 ‘ shortly nail his lug to Christ’s throne, till from a
 ‘ calf he grow up to an ox to draw in Christ’s plough.”

Mr Areskine in the Tron church, said, “ That the
 ‘ work of the Lord is like to be ruin’d; for there are
 ‘ two sorts of people that have taken their hands
 ‘ from the work of the Lord *First*, the malignants
 ‘ that never laid their hands to it. *Secondly*, the
 ‘ Court-party. But you lasses and lads put your
 ‘ shoulders to that work; take a good lift of it, for it
 ‘ will not break your backs; and you can never use
 ‘ your backs in a better work.”

One Mr Robert Gourly, preaching of the woman of Canaan, how our Saviour call'd her dog, told, "Sirs, ' some of you may think that our Saviour spake very ' improperly, for he should have call'd her a bitch ; ' but to this I answer, a dog is the masculine or feminine gender, there is a he-dog, and a she-dog. But ' you will ask, why he did miscall the poor woman, ' and call her a dog ? There are God's dogs, and the ' devil's dogs ; she was God's dog, not the devil's ' dog."

Mr Shiels, in a sermon at Aberdeen, told the people, " The only way to hold a fast grip [*hold*] ' of Christ, was to entertain him with three liquors in ' three sundry bickers [*wooden dishes*] ; you must have ' a pint of hope, three pints of faith, and nine pints ' of hot, hot, hot burning zeal."

One Mr Strange preaching on Acts ii. 37, 38. before several ladies of the best quality of our kingdom, *They were pricked at their hearts*, said, " Some of you ' are come hither the day to get a prick ; I fear few of ' you have gotten a prick, but some of you may get a ' prick within a short time. And seeing some laugh, ' he said, do not mistake me, Sirs, it is not a natural ' prick I mean, but a prick at the heart. I mean not ' the pricks of the flesh, but the pricks of the spirit, ' the sweet prick of conscience."

One Mr James Wilson, now in Kirkmedden in Galloway, told, " That faith had wonderful effects ; *For ' by faith Noah saw the deluge before it came*. But I ' will tell you a far more wonderful effect of faith ' than that, John the Baptist saw Christ through two ' wombs [*two wombs*] ; was not that a clear-ey'd ' little-one, Sirs ?"

One Mr Melvin, being sent by the Presbytery to the parish of Monzie in Strathern, to prepare the people by a sermon for receiving a Presbyterian minister in the place of Mr Drummond, a person of great learning, who was deprived at the false suggestions of a weaver in that parish, (whom he saved from the gibbet in King Charles the second's time), the said Mr Melvin lecturing on this text, *Touch not mine anointed, and do my prophets no harm*, said, " The kings and the great folks

‘folks, and the cursed bishops, forsooth, were seeking
 ‘to destroy God’s own people; but as stark as they
 ‘were, God is starker, and bad them bide back,
 ‘(pointing with his finger) this is my folk, they are
 ‘none of your folks; and so God kept his own poor
 ‘people, Sirs, except some few that were hang’d; but
 ‘O! Sirs, ’tis a sweet, sweet death to go off the gal-
 ‘lows to God for the holy Covenant. But for these
 ‘cursed bishops and curates, Sirs, that were leading
 ‘many poor souls to hell this long time, Sirs, ye see
 ‘they are now put out, they are put out, yea they
 ‘are e’en trampled under our feet.” This is attested
 by a person that then liv’d within two miles of the
 place, and heard him.

Mr Areskine in the Tron-church proposed in a sermon, *What is the new man?* He made this learned answer in a melancholy long tone, “*It is the new man.*” Mr Kirkton lately in the church he preaches in at Edinburgh, began his sermon thus, *Devil take my soul and body.* The people startling at the expression, he anticipates their wonder with this correction, “You
 ‘think, Sirs, this a strange word in the pulpit, but
 ‘you think nothing of it out of the pulpit; but what
 ‘if the devil take many of you when you utter such
 ‘language?” Another time preaching against cockups, he told, “I have been this year of God preaching a-
 ‘gainst the vanity of women, yet I see my own daugh-
 ‘ter in the kirk even now have as high a cockup as
 ‘any of you all.”—Another time giving the Sacrament of the Lord’s Supper in Crammond, at the breaking of the bread, he told the participants, “*Take, eat, Sirs, your bread is baken;*” and that was all the form he used, as one of the communicants told me the day after.

A Presbyterian preacher in the parish of Kilpatrick-easter, above Glasgow, in whose parish there is one Captain Sanderson, a church of England man, who is look’d on there by them as a rank papist; he once went to church to see their way. The preacher seeing him in church, took a fourteen [*piece of money*] out of his pocket, and held it up before the congregation, expressing these words. “Here I take instru-
 ‘ments

ments in the hand of God, that though a man be pardon'd of all his original and actual sins, yet if he neglect to attend our fasts, he shall never go to heaven." The preacher owns what he said and did; and the Captain desires the thing to be publish'd in his name, he being ready to justify it upon any occasion.

Mr William Moncrief, in summer last, preaching in the church of Largo in Fife, the first thing he pretended to prove, was, *That all his hearers were Atheists and reprobates.* And having demonstrated that, as he said from that psalm on which he lectur'd, he proceeded next to his sermon on this text, *NOW is the accepted time, now is the day of salvation*; on which he said, "The Jews had their Now, and the Papists had their Now; but ah now! they have no now; for the gospel is for ever hid from their eyes. Scotland, poor Scotland, had a gracious Now in the glorious days of the Covenant, when Christ was freely forc'd upon them; but alas! this land breaking the Covenant, hath brought darkness upon it for many years past; but yet God has been pleased at least to shine through the cloud of prelatical, which is worse than Egyptian darkness, and to give us another Now; that is, to offer us again his Covenant, and the foundation of it, his gospel; for which ye are all heartily to be thankful, for that is your Now. ———"

"And would you know now, how to express your thankfulness? I'll even tell you now; ye must do it by banishing out of the covenanted land, all the enemies of God, the prelates, the curates, and all their adherents: ye must not converse with them, but smite them hip and thigh; ye must root the Philistines quite out; ye must hate them, and persecute them, and that upon pain of damnation; for if ye neglect it now, your Now is past for ever. Now, Sirs, ye must not think this strange doctrine, for I can prove it by plain scripture; for did not God frequently command his people to cut off the Canaanites root and branch? and did not David positively hate and curse the prophane and wicked, who were God's enemies?"

"But

“ But ye’ll say to me, Sirs, that Christ desired us
 ‘ to love our enemies. That’s true indeed ; but
 ‘ there’s no word of God’s enemies there ; mark that,
 ‘ beloved ; tho’ we love our own enemies, yet we are
 ‘ bound to hate God’s enemies ; that is, *all the ene-
 ‘ mies of the Covenanted Cause.*” This was heard by
 several sober and judicious persons, who were heartily
 sorry to hear the scriptures so basely perverted, who
 immediately after the sermon wrote down this ac-
 count, and sent it unto me attested under their hands.

About two years ago, Mr. Shiels, who is chaplain
 to lord Angus’s regiment, being with the said regi-
 ment at the town of Perth, and hearing that the co-
 lonel to an English regiment, which had been in that
 town the week before, had made his chaplain read
 the English-service upon the Sunday before, in the
 church, to his soldiers ; Shiels, upon this occasion,
 thought fit to rail highly against the Church of Eng-
 land and its liturgy. Among other things he said,
 “ That there was no difference betwixt the Church
 ‘ of England and the Church of Rome, but that the
 ‘ one said Mass in English, and the other in Latin ;
 ‘ and that upon the matter they were both indeed
 ‘ equally idolatrous ; and ye know, Sirs, that ac-
 ‘ cording to God’s law, all idolaters should be stoned
 ‘ to death ; alas, all the water in Tay * will not be
 ‘ able to wash away the filth of that idolatry, with
 ‘ which the walls of this kirk was last Sunday defiled ;
 ‘ ah, the service-book has polluted, and made it smell
 ‘ rank and strong of the old whore of Babylon ! ”

Mr. Kirkton preaching in his meeting-house, in the
 Castle-hill of Edinburgh, adduced several instances of
 the poverty of the people of God ; amongst others he
 had this remarkable one, “ Brethren, *says he*, criticks
 ‘ with their frim-frams and whitty-whatties [*trifles*],
 ‘ may imagine a hundred reasons for Abraham’s going
 ‘ out of the land of Chaldea ; but I will tell you
 ‘ what was always my opinion, I believe Abraham,

* *The name of a great river which washes the
 walls of that city.*

poor

“ poor man, was forced to run out of the land of Chaldea for debt.”

Another Sunday, before several gentlemen, who told me the story so soon as they returned from church, preaching on the All-sufficiency of God, he told his hearers, “ That they might make out of God what they pleased, hose, shoes, clothes, meat, and drink, &c. One, *says he*, may have a good stock, but he cannot get it out of his friend’s hands when he needs it; he must pursue him first before the * Lords of the Session; registrate his bond, get a charge of horning, and at last take him with caption; but no man ever needed to regiltrate God’s bond, or take him with caption, except Jacob, who took him once with caption at the side of a hill, and he got a broken leg for his pains.”

Once in the monthly fast-day, I heard him myself discourse to this purpose, after he had read his text, which, if I rightly remember, was, *In that day I will not regard their prayers nor their tears, &c.* “ In speaking to these words, *says he*, I shall shew you five lost labours, three opportunities, three fears, three woes, three lamentations, three prophecies, and a word about poor Scotland: for the three fears, the first is a great fear, and that is, lest this King give us not all our will. The second is a very great fear, and that is, if we should get all our will, I fear we should not make good use of it. The third fear is the greatest of all, but I must not tell you that fear, Sirs, for fear it should fear you all to hear it.” All the town knows that this is true, and that he never preaches but after this ridiculous manner.

I heard one Mr. Selkirk, in a sermon preach’d in the church of Inverask, say, “ Sirs, drink, whore, debauch, and run redwood [*stark mad*] through the world; yet if ye have as much time as to take hold of Christ in your last gasp, I shall pawn my soul for yours.” It may seem incredible, that one

• *Raise an action before the Judges, and arrest him.*

who

who ever heard of Christianity, should have us'd such an expression ; but it made such an impression on the people's minds at that time, that I believe there is hardly one of them who have forgot it to this hour ; and, consequently, all of them will be ready to vindicate the truth of what I here relate.

One preaching in Prestonpans, upon Joshua's making the sun to stand still, resolving to make a very learned discourse, began thus, " Sirs, *says he*, you'll ' may be ask me how Joshua could make the sun to ' stand still ? To that I answer, it was by sisting of ' the motion of *Primum Mobile*, commonly called the ' Zodiack Line ; but as to the *Quomodo*, 'tis no great ' matter ; but that the story was true, we have rea- ' son to believe from the heathen writers ; for it was ' told by them for a base bawdy tale, how Jupiter ' made a night as long as two, that he might get a ' longer time to lie with Alcmena."

Mr. Areskine in the Tron-church, preaching on these words, *Cry aloud and spare not*, told his people, " There were three sorts of cries : there is the ' cry of the mouth, *says he*. Psal. civ. *The young lions ' roar after their prey*, that is with their mouth. ' The cry of the feet, *I will run the ways of thy com- ' mandments* ; that is the cry of the feet : and the ' cry of the eye, *They looked on him and were ' lightened* ; that's the cry of the eye : if we would go ' to heaven, we must not only cry with our mouth, ' but likewise with our hands, feet, and eyes."

The same Mr. Areskine said in another sermon, " What, Sirs, if the devil should come with a drum ' at his side, saying, Hoyes, hoyes, hoyes, who will ' go to hell with me, boys ? Who will go to hell ' with me ? The Jacobites would answer, We'll all ' go, we'll all go."

Mr. James Kirkton, preaching on Jezabel, said, " That well-favoured whore, what became of her, ' Sirs ? She fell over a window, arse over head ; and ' her black bottom was discovered ; you may all ' guess what the beholders saw, beloved ; a black ' light you may be sure !"

One Mr. Mair, a Presbyterian preacher, son to Mr. John Mair, the episcopal minister in Touch, being desired by his father to preach for him ; the son said, " He would not or could not preach in their churches, ' because they were polluted, but was content to ' preach in a fire-house." This was provided for him, and the company (whereof his father was one) being convened, *he said*, " I will tell you a sad ' truth, Sirs ; you have been driven to hell in a coach ' these eight and twenty years, and that old stock, ' my father (pointing to him), has been the coach- ' man."

Mr. Kirkton, in October last, preaching on hymns, and spiritual songs, told the people, " There be four ' kinds of songs ; profane songs, malignant, allowable, ' and spiritual songs. Profane songs, My mother sent ' me to the well, she had better gone herself, for ' what I got I dare not tell, but kind Robin looes me. ' Malignant songs, such as, Hei, ho, Killicrankie, and ' the King shall enjoy his own again ; against which ' I have not much to say. Thirdly, allowable songs, ' like, Once I lay with another man's wife. Ye may ' be allowed, Sirs, to sing this, but I do not say, ' you are allowed to do this, for that's a great deal ' of danger indeed. Lastly, spiritual songs, which ' are the psalms of David ; but the godless prelates ' add to these, Glory to the father ; the worst of all ' yet I have spoken of."

The same Kirkton, in March, the last year, in a sermon upon, "*Come unto me all ye that are weary and ' heavy laden,*" expressed himself thus ; " Christ invites none to him, but those that have a great burden of sins upon their back : Ay, but beloved, ye ' little ken what Christ is to day : What craftsman ' do you think him now ? Is there none of you all can ' tell me that, Sirs ? Truly then I must e'en tell you : ' Would ye ken it now ? In a word then, he is a ' tinkler, and you may hear him crying about to day, ' Have ye any broken hearts to mend ? bring them to ' me and I'll solder them ; that is to give them rest, ' beloved, for that's the words of my text."

Mr.

Mr. Areskine, in January last, holding forth in the Tron-church concerning Noah's ark, said, That the wolf and the lamb lodged most peaceably together in it ; " And what do you think was the reason of this, beloved ? You may think it was a strange thing, and so indeed it was, Sirs ; but it was done to fulfil that prophecy of Isaiah, Sirs, The wolf and the lamb shall lie down together ; there's a plain reason for it, Sirs."

One Sunday, in January last, immediately after the King had recommended to the General Assembly a *Formula*, upon the subscribing whereof by the Episcopal Presbyters, he desired they might be re-admitted to the publick exercise of the ministry, I heard one Mr. Webster, a noted professor of the new gospel, lecturing upon Psal. xiv. On the *first* verse he said, " That none but God could answer the Psalmist's question there ; and therefore, *said he*, it does not belong to any earthly King, Prince, or Potentate, to determine who should be officers in God's house, or to prescribe terms of communion to his Kirk. On the *second* verse, *he said*, that it was necessary for God's people to walk uprightly ; that is, *said he*, never to betray the cause of Christ's Kirk for fear of great men : Our way is God's own way, and sure to stand stiff in that, is the best way to please God, and even great men, at the long-run. On the *third* verse, he appealed to the consciences of his hearers, If Scots-Presbyterians were not a holy, harmless, innocent, sincere, modest, and moderate people ; and whatever is said to the contrary, are but libels, lies, and slanders ? On the *fourth* verse, *he said*, that the Prelates, Curates, and malignant counsellors, are the vile persons spoke of there, and whom all that fear God are bound to condemn and despise ; especially, *said he*, because they have sworn to the hurt of the Kirk, in taking the oaths of allegiance and supremacy, the test, and the oath of canonical obedience ; and now think to expiate all this, by subscribing a bare foolish *Formula*, because King William, forsooth, has sent it to us ; as if the Presbyterians

• byterians ought to admit or allow any form but the
• Covenant.”

About that same time, I mean in January last, Mr. Frazer of Bray at Edinburgh, in the new kirk, pretending to preach upon this text of the Revelation, *There was joy in Heaven, Michael and his angels fought against the dragon and his angels*: “ *Michael and his angels, said he, why, no good Christian can doubt, but by this we are to understand Christ and this Kirk; and by the dragon and his angels is plainly meant, the prelates and curates: You see from this then, Sirs, betwixt whom this war and this fighting was in heaven; and since they fight in heaven for this cause of the Kirk, why should we not fight for it also upon earth; what needs our Kirk be afraid of Kings, they are but men; but we have Christ to fight for us, and we are his angels, and must fight with him till we destroy the Dragon-Prelates, and their Curate-Angels.*—

“ Ah Sirs! you read, *said he*, that this dragon’s tail swept down a third part of the stars of heaven; I have a sad thing to tell you now, Sirs; alas! this dragon’s tail has swept the North of Scotland, for few or none of Christ’s ministers are to be found there.”

The same Frazer of Bray preaching at a conventicle, in the beginning of King James’s reign, began his discourse thus; “ I am come here to preach this day, Sirs, in spite of the Curates, and in spite of the Prelates their masters; and in spite of the King their master; and in spite of the Hector of France his master; and in spite of the Pope of Rome that’s both their master; and in spite of the Devil that’s all their master.”

CHAP. III.

MR. James Kirkton said once in his prayers, “ O Lord restore our banished King! Lord restore our banished King! Do not mistake my meaning, Lord! it is not King James, whom thou hast
‘ rejected,

‘ rejected, that we seek ; it is King Christ, that has
‘ been a stranger these many years in poor Scotland.”

It is reported of Mr. Robert Blair at St. Andrews,
that he had this expression in his prayers, “ Lord,
‘ thou art a good goose, for thou art still dropping.”
And several in the Meeting-houses of late have made
use of it. To which they add, “ Lord, thou rains
‘ down middings [*dunghills*] of blessings upon us.”

Mr. Anderson, a fanatick, preaching in Perthshire,
in a prayer, said, “ Good Lord, it is told us, that
‘ thou knows a proud man by his looks, as well as a
‘ malignant by his works : But what wilt thou do
‘ with these malignants ? I’ll tell thee, Lord, what
‘ thou wilt do, even take them up by the heels, reest
‘ [*smoke*] them in the chimney of hell, and dry them
‘ like Bervy-haddockes. Lord, take the pistol of thy
‘ vengeance, and the mortar-piece of thy wrath, and
‘ make the harns [*brains*] of these malignants a
‘ hodge-podge : But for thy own bairns, Lord, feed
‘ them with the plumdamasks [*prunes*] and raisins of
‘ thy promises ; and e’en give them the spurs of confi-
‘ dence, and boots of hope, that like new spean’d fil-
‘ lies [*weaned*] they may loup [*jump*] over the fold-
‘ dikes of grace.”

A learned divine of that set, at Pitligo, in his pub-
lick prayers this last summer, said, “ O Lord, thou’rt
‘ like a mousie [*little mouse*] peeping out at the hole
‘ in the wall, for thou sees us, but we see not thee.”

Mr. William Moncrief (whom I named before, page
106) after his sermon in summer last, at Largo in Fife,
in the intercession of his prayer, said, “ O God, esta-
‘ blish and confirm thy Church in Scotland, and de-
‘ fend her from her bloody and cruel enemies, Popery
‘ and Prelacy : O Lord, prosper thy reformed
‘ Churches of Portugal and Piedmont, and of the rest
‘ of the Low Countries ; and carry on thy work
‘ which is begun in Ireland ; and sweet good Lord,
‘ finally begin and carry on a work in England.”

Mr. Shiels preaching near Dumfries, in his prayer
for King William, said, “ Good Lord, ble’s him,
‘ with a stated opposition in his heart to the anti-
‘ christian Church of England, and with grace to de-

‘ stroy all the idolatry and superstition of their foolish
 ‘ and foppish worship ; and bless all the people of the
 ‘ land, Lord, with strength, zeal, and courage,
 ‘ thoroughly to reform the State as well as Church in
 ‘ these kingdoms ; that they might be united in the
 ‘ bond of the Solemn League and Covenant, and pu-
 ‘ rified according to that pattern in the mount, which
 ‘ we and our posterity are all sworn to.”

Mr. John Welsh pray’d, “ Lord, we are come hi-
 ‘ ther, a pack of poor beggars of us the day : Alms to
 ‘ the poor blind here, for God’s sake, that never saw
 ‘ the light of the gospel : Alms to the poor deaf here,
 ‘ that never heard the joyful sound ; to the poor
 ‘ cripples that have their legs, the Covenant, broken
 ‘ by the bishops. Lord, pity thy poor Kirk the day,
 ‘ poor woman ! sad is she ; Lord, send her a lift, and
 ‘ God confound that filthy bitch, that gumgall’d
 ‘ whore, the whore of Babylon.”

One Mr. Houston said, “ Lord, give us grace ; for
 ‘ if thou give us not grace, we shall not give thee
 ‘ glory, and who will win by that, Lord ?”

One Borlands in Gallowshiels, a blasphemous igno-
 rant blockhead, said in his prayers before sermon,
 “ Lord, when thou was electing to eternity, grant
 ‘ that we have not got a wrong cast of thy hand to
 ‘ our souls.”

Another time praying at Jedburgh, he said, “ Lord
 ‘ confound the tyrant of France ; God’s vengeance
 ‘ light on him ; the vengeance of God light on him,
 ‘ God’s vengeance light on him : But if he be of the
 ‘ election of grace, Lord, save him : Lord confound
 ‘ the antichristian crew in Ireland : Indeed Lord, for
 ‘ the great * man that heads them, God knows we
 ‘ wish not his destruction, we wish him repentance of
 ‘ his sins, but not the rest : As for the crew of the
 ‘ Church of England, that’s gone in to fight against
 ‘ them, they are as profane a crew as themselves,
 ‘ Lord ; but thou can make one man destroy another,
 ‘ for the interest of the people of God, and give
 ‘ God’s people elbow-room in the land.”

* *King James was then in Ireland.*

One

One who is now a head of a college, and is look'd upon by the party as their great advocate and oracle, in a publick congregation at Edinburgh, 1690, in his prayer had these words, which one that heard them, and immediately committed them to writing, shewed to me; " O Lord, give us, give us, good Lord: But, Lord, you'll may be say to us, ye are always troubling me, what shall I give you now? But Lord, whatever thou says, we know that thou in thy heart likes such trouble; and now I'll tell thee what thou shalt give us, Lord; I'll not be greedy, nor mislear'd [*ill-manner'd*] now Lord; then only give us thyself in earnest of better things.—

" Good Lord, what have you been doing all this time, where have you been these thirty years? What good have ye done to your poor Kirk in Scotland, that has been so many years spur-gall'd with Anti-christ's riding her? she has been so long lying on her back, and sadly defiled; and many a good lift have we lent her; O how often have we put our shoulders to Christ's cause, when his own back was at the wall: To be free with you, Lord, we have done many things for thee, that never enter'd into thy noddle, and yet we are content that thou take all the glory; is not that fair and kind?—

" It is true, good Lord, you have done gelly [*pretty*] well for Scotland now at last, and we hope that thou hast begun, and wilt carry on thy work in England, that stands muckle in mister [*much in need*] of a reformation: But what have you done for Ireland, Lord? Ah poor Ireland! (then pointing with his finger to his nose, he said), I trow I have nick'd you there, Lord.—

" O God, thou hast bidden us pray for Kings, and yet they have been always very troublesome to thy Kirk, and very fashious [*troublesome*] company, Lord; either make them good, or else make us quit of their company. They say that this new King thou hast sent us takes the sacrament kneeling, and from the hand of a bishop: Ah, that's black, that's foul work! Lord deliver him from papacy and prelacy, from a Dutch conscience, and from the hard-heartedness

heartedness of the Stuarts; and let us never be
 ' trysted [*troubled*] again with the bag and baggage
 ' of the family, the black hand of bishops to trouble
 ' and Lord it over thy church and heritage. Good
 ' Lord, send back our old King of poor Scotland; re-
 ' store him to his throne and dignity, to his absolute
 ' power and supremacy, from which he has been so
 ' long and so unjustly banished; Lord, you ken what
 ' King I mean, I do not mean King James, nay for-
 ' sooth I do not mean him; I mean, Lord, you ken
 ' well enough what I mean, I mean sweet King Jesus,
 ' that's been long kept out of this his own covenant-
 ' ed kingdom, by the bishops and godless act of supre-
 ' macy. —

' Lord, I have many more tales to tell you, and
 ' many sad complaints to make of our governors and
 ' great men, and of the malignants and Dundee's
 ' men; and many pardons to ask for a broken cove-
 ' nant, and backsliding ministry; but I must refer
 ' them all till you and I be at more leisure; and I will
 ' not end without that old musty prayer that they
 ' now call our Lord's."

Mr Robert Kennedy, brother to the very learned
 and moderate Hugh Kennedy, the moderator of the
 General Assembly, once praying at a conventicle in
 Clidsdale, said, "Lord grant that all the kings in the
 ' world may fall down before thy Son, and kiss his
 ' soles, not the pope's soles, &c. no, nor his stinking
 ' panton [*slipper*] neither."

Mr Boyd, the famous preacher in Clidsdale, finding,
 in the forenoon, that several of his hearers went away
 after the forenoon sermon, had this expression in his
 afternoon prayers, "Now Lord, thou sees that many
 ' people go away from hearing thy word; but had
 ' we told them stories of *Robin Hood* or *Davie Lind-*
 ' *say*, they had stayed; and yet none of these are near
 ' so good as thy word that I preach."

Another praying against church-government by bi-
 shops and curates, said, "Lord wilt thou take the
 ' keys of thine own house out of the hand of those
 ' thieves and hirelings, and make them play clitter-
 ' clatter upon their crowns, till they cry Maw again

' (He

“ (He pronounced the word *Maw* like the noise of a cat) ; for thy locks have got many a wrong cast since they had the keys.”

About the beginning of March 1689, one prayed for a Presbyterian election of members to the parliament, in the city of Edinburgh, in these words : Good God, now when Christ’s back is at the wall, put it in the heart of the townsmen to chuse George Stirling and Bailie Hall.”

Another prayed, “ Lord, thou hast said, That he is worse than an infidel that provides not for his own family : Give us not reason to say this of thee, Lord ; for we are thine own family, and yet we have been but scurvily provided for of a long time.”

Another praying after the baptism of a child, in the city of Edinburgh, said, “ Lord bless and preserve this young calf, that he may grow an ox, to draw in Christ’s plough.”

Mr Areskine, praying in the Tron-church last year, said, “ Lord have mercy on all fools and idiots ; and particularly on the magistrates of Edinburgh.”

Another imprecating (as is very ordinary with them to do) said, “ Lord give thy enemies the papists and prelates a full cup of thy fury to drink ; and if they refuse to drink it off, then good Lord give them Kelty [*another cupful*].”

Mr John Dickinson praying for grace, said, “ Lord, dibble thou the kail-seed of thy grace in our hearts, and if we grow not up to good kail, Lord make us good sprouts at least.”

Mr Linning, cursing the King of France in his prayers, said, “ Lord curse him, confound him and damn him ; dress him, and guide him as thou didst Pharaoh, Senacherib, and our late King James and his father.”

One Frazer, a young fellow, preaching in Jedburgh, after a sermon, blasphemously inverted the blessing thus : “ The curse of the Lord Jesus Christ, and of God the Father, and of the Holy Ghost, be upon all them that hear the word and profit not by it.”

Mr Areskine in the Tron-church, prayed, “ Lord be thou in Mons, Mons, Mons, be thou in Mons, good :

‘ good Lord ; meikle need has Mons of thee, Lord ;
 ‘ for now, they that be confederates we hope they
 ‘ may be made covenanters. Bring the sworn enemy
 ‘ of the Solemn League, the tyrant of France, to the
 ‘ place whence he came, and cause his dragoons to
 ‘ shoot him in his retreat, that he may cry out with
 ‘ Julian the apostate, now Galilean thou hast over-
 ‘ come me.”

One Mr James Webster was admired lately at my Lord Arbuthnot his zealous patron’s table for his grace before meat : “ Out of the boundless, bankless, brim-
 ‘ less, bottomless, shoreless ocean of thy goodness, we
 ‘ are daily foddered, filled, feasted, fatted ;” and half an hour’s discourse to the same purpose.

Mr Kennedy before the late Assembly, in which he had the name of Moderator, said in his prayer, “ Lord,
 ‘ moderation is commended to us by the King ; we all
 ‘ know ’tis a virtue that’s sometimes useful, Lord ;
 ‘ but I cannot say that that which they call modera-
 ‘ tion is so convenient at this time for thy people and
 ‘ cause ; for even, to be free with you, good Lord, I
 ‘ think it best to make a clean house, by sweeping
 ‘ them all out at the door, and casting them oat to
 ‘ the midden [*dunghill*].”

The famous scribe, Rule, in a prayer, not a sermon, but upon another occasion as public, a little after the dissolution of the General Assembly, expressed himself thus : “ O Lord, thou knowest that Christ’s court, the
 ‘ General Assembly, ought to protest against usur-
 ‘ pers upon Christ’s kingdom ; but if we had known
 ‘ that King William would have been angry with us
 ‘ in earnest, and if the brethren would have follow-
 ‘ ed my advice, we should have pleased the King
 ‘ for this time, and taken Christ in our own hand
 ‘ [*run a-tick with him*] till some other opportu-
 ‘ nity.”

The Moderator Creighton, immediately after the Assembly was dissolved, praying, (amongst many other reflections upon the king and his counsellors) said these words : “ O Lord, thou knowest how great a
 ‘ surprisal this is to us ; we look’d upon King William
 ‘ at his first coming among us to have been sent in
 ‘ mercy

“ mercy for deliverance to this poor kirk ; but now
 “ we see that our deliverance must come from another
 “ hand. Good God grant he be not sent to be a
 “ plague and a curse to thy kirk.” *Hind let loose,*
 “ by Mr Shiels, page 468.—

“ I conclude this head, *says he*, with that form of
 “ prayer that I use for the King : O Lord, to whom
 “ vengeance belongeth, shew thyself, lift up thyself,
 “ thou Judge of the earth ; render a reward to the
 “ proud : Lord, how long shall the wicked, how long
 “ shall the wicked, triumph ? Shall the throne of ini-
 “ quity have fellowship with thee, that frameth a mis-
 “ chief by a law ? The mighty and terrible God de-
 “ stroy all kings and people, that put their hand to
 “ alter and destroy the house of God : Overturn,
 “ overturn, overturn, this throne of tyranny, and
 “ let it be no more, until he come whose right it is.”

These are but a few of many thousand instances,
 that might be given of that ridiculousness, profanity,
 and blasphemy, which the Scotch Presbyterians daily
 use in their preaching and praying : and tho’ stran-
 gers may think it incredible, that men professing re-
 ligion or reason, should thus debase and prostitute
 both ; yet they who are unfortunately bound to con-
 verse with, and hear them frequently, cannot be but
 sadly sensible that all that is here charged upon them
 is but too true ; and that many of the worst expres-
 sions they are daily guilty of, are purposely here omit-
 ted, lest by such obscene, godless, and fulsome stuff,
 the ears and eyes of modest readers should be nauseated
 and polluted ; which, if these opposers of truth and
 religion should deny, there are many thousands in
 Scotland of the best quality and reputation ready to
 attest it, by their oaths and subscriptions, as shall be
 made appear in another edition of this book, if the
 clamours of the party extort it : and very many are
 willing to join in this, who were not long ago their
 great friends, and have many of their sermons and
 prayers in writing, which they are now willing to ex-
 pose, having fully discovered the vile hypocrisy and
 pharisaic professions of that faction ; but this trouble

we can hardly suppose that the Presbyterians will put us or themselves to; because 'tis not probable that they will deny what they so much glory in, *viz.* this extraordinary way of preaching and praying, which they think an excellency and perfection, and call it a holy familiarity with God, and a peculiar privilege of the most refined saints.

Some may perhaps think this collection was published merely to render these puritans ridiculous; but 'tis plain enough to such as know them, that we have not made but found them so. We hope that our discovering their snares, may prevent some mens being intangled with them; they compass sea and land, and are full as zealous as their predecessors, to make proselytes to their party, and their new gospel. Now the general intent of the collectors of these notes, was, that they might stand like beacons to fright unwary strangers from these rocks, upon which so many have formerly made shipwreck both of faith and good conscience. Alas! 'tis but too too evident what havock and desolation these pretended reformers have made in the Church and State. God's name, honour, and worship are profan'd, the gospel exposed to the scorn and contempt of it's enemies, the more modest and honest heathens and Turks; the flood-gates of impiety and Atheism are set open; the foundations of all true piety or policy are overturned, and all regard to things either sacred or civil quite destroyed by those, who, as the royal Martyr * speaks, seeking to gain reputation with the vulgar, for their extraordinary parts and piety, must needs undo whatever was formerly settled never so well and wisely.

I wish (as the same royal author did) that their repentance may be their only punishment, that seeing the mischiefs which the disuse of public liturgies hath already produced, they may restore that credit, use and reverence to them, which by the ancient churches were given to set forms of sound and wholesome words.

* ΕΙΧΩΝ ΒΑΘΙΝΗΝ upon the ordinance against the Common Prayer-Book.

† “ And

† “ And thou, O Lord, which art the same God
 ‘ blessed for-ever, whose mercies are full of variety,
 ‘ and yet of constancy; thou deniest us not a new
 ‘ and fresh sense of our old and daily wants, nor despis-
 ‘ est renewed affections joined to constant expressions :
 ‘ let us not want the benefit of thy church’s united
 ‘ and well advised devotions.

“ Keep men in that pious moderation of their judg-
 ‘ ments in matters of religion, that their ignorance
 ‘ may not offend others, nor their opinion of their
 ‘ own abilities tempt them to deprive others of what
 ‘ they may devoutly use to help their infirmities. And
 ‘ since the advantage of error consists in novelty and
 ‘ variety, as truths in unity and constancy, suffer not
 ‘ thy church to be pestered with errors, and deformed
 ‘ with undecencies in thy service, under the pretence
 ‘ of variety and novelty ; not to be deprived of truth,
 ‘ unity, and order, under this fallacy, that constancy
 ‘ is the cause of formality Lord, keep us from for-
 ‘ mal hypocrisy in our hearts, and then we know
 ‘ that praying to thee, or praising of thee (with Da-
 ‘ vid and other holy men) in the same forms, cannot
 ‘ hurt us. Ever-more defend and deliver thy church
 ‘ from the effects of blind zeal and over-bold devotion.
 ‘ Amen.”

‡ *K. Charles* his most pious and penitent prayer.

L

POSTSCRIPT.

P O S T S C R I P T.

Dear Sir,

IF your Scottish Presbyterian Elequence takes as well in all other places of England as it does hereabouts, I make no question but there will be occasion for a new edition of it in a little time. So I lend you a few notes of the sermons and prayers, which I remembered up on reading those that are printed.

I shall begin with the famous Mr Hog at Rotterdam, who, in his intercession, expressed himself one day to this purpose. "O Lord, thy kirk was once a
' bony, braw, well-fac'd kirk, but now 'tis as bare as
' the birk at Yool-even [*birch at Christmas-eve*];
' we've done our part in telling thee of it, if thou
' wilt not do thine, to thy self be it." A little after,
"O Lord, pull off the crowns off all the Kings and
' princes heads in the world. And what wilt thou
' do with them, good Lord? Even put them all upon
' thine own head, sweet Lord Jesus. And what shall
' we say to thee then, good Lord? E'en well may you
' brook your new, Sir."

I was told a story of this Mr Hog when I came first to Holland. A good well-meaning Scottish skipper, having been from home a long time, and being very desirous to receive the Sacrament of the Lord's Supper, went to Mr Hog (whom he understood was to administer it in a fortnight or three weeks time), who promised to receive him. So the man was very well pleased, lost several good winds, and prepared himself the best way he could for so sacred an action. But when he came to the table, was unexpectedly commanded by Mr Hog to get him gone, for he understood he had taken the Test. The man told him, he had not. "Ay but (*said he*), I'm assured you are a
' bishop's man, therefore go to them and receive the
' Sacrament,

“ Sacrament, for you shall have none here.” So the poor man was even forced to be gone.

A lady of quality went one day to here a Presbyterian in Teviotdale preach, and all the young ladies of the country waited on her. They happened to come in when the teacher was praying; so he resolved, it seems, to compliment them, by offering up a petition particularly for them, which was in these words: “ Lord, here’s a great hantle of bonny, braw, well-fac’d [*a number of fine well-favoured*] young lasses here to day: come down good Lord, hobble upon their lilly-white wyms [*wombs*], and get them fow [*full*] of the bairn of grace.”

One of them preaching one day in the Merse, upon Isa. i. 18. *Come let us reason together, saith the Lord, &c.* said thus, “ Sirs, I have been a long time a-making up a match between Christ and you, but you stand far back; I have woo’d, and courted, and kissed, and clapt you in Christ’s name; but all this will not do. I ken what you’ll say now, Sirs. Oh! but ye be scornful, Mafs John, even as Christ would have us, Mafs John; ye ken well enough, Mafs John, that lads do not marry lasses now except they have a tocher [*a good portion*], and we have no tocher-good to give Christ. We have no faith, no charity, no hope, no humility, nor no Christian grace, nor no virtue; and so Christ will not take us to bed with him, though we would never so fain do it. I tell you, Sirs, you’re a’ the better that ye ha’ none of all these; Christ loves ye the better. I warrant, Sirs, you’ll think this odd preaching, but I prove it to you by a homely example: A young man being to visit his mistress one morning, came to her chamber-door, which stood a-gee [*a-jar*]; he knock’d (here the teacher knock’d on his tub) once and again; but no body making answer, he put up the door, came in, and found her a-bed. She got up in her sark [*smock*], and said, dear Sir, do not come near me, for I am naked. Indeed (*said he, folding his arms about her*) I love you a’ the better, ye’re sweetest when you’re naked. Just so, Sirs, Christ

‘ will love you the better, that you are naked, stark
‘ naked, naked of grace and all good things.”

I have often heard blind Mr Best at Utrecht, use this expression in his prayer, “ O Lord, confound that
‘ man of sin, that child of perdition, that Antichrist,
‘ the Pope of Rome: thou must confound him, thou
‘ shalt confound him, good Lord; I will have you con-
‘ found him.”

One who having been lately a schoolmaster at St Phillane in Fyfe, and was turned out by the episcopal minister there, because he endeavoured to debauch a maid, and force a married woman, but is now a godly zealot; when he was passing his trials for the ministry before the Presbytery of Coupar in Fyfe, he had this expression in one of his prayers: “ O Lord, lay aside
‘ thy mediatorial office, and come down and see what
‘ we are doing to-day.”

I have heard a Knight, who was present, give an account of the second part of the story, which is set down page 95. The preacher was lecturing on the fourth chapter of Jonah. He stood at the back of a chair, in which sat a good handsome lady, whose bare shoulders were his cushion: So after he had read the chapter, he spoke thus: “ Beloved, I shall not
‘ trouble you with this father’s sentiment, or that
‘ learned man’s opinion, about the sense of the words
‘ (as the curates do); but I shall give you the mean-
‘ ing of the Holy Ghost, beloved; *humph!* And what’s
‘ the meaning of the Holy Ghost, beloved? why here’s
‘ a discourse between a good God and a cankard
‘ [*pettish*] prophet. What says the good God, be-
‘ loved? *humph!* My love Jonas, my love Jonas (*here
‘ the parson clapt the lady’s shoulder*), what gars [*makes*]
‘ you be angry Jonas? *humph!* And what said the
‘ cankard prophet, beloved? *humph!* Sir, should you
‘ send me of an errand, and not make my words
‘ good; *humph!* Well, but what says the good God, be-
‘ loved? *humph!* my love Jonas (*here he clapt the
‘ lady’s shoulders again*), do not yon know that I
‘ have in the town more than six-score thousand per-
‘ sons, that know not their right hand from their
‘ left, Jonas, and would you have me destroy my own
people?

‘ people? *humph!* Well, what says the cankard prophet to all this, beloved? *humph!* should you make me a liar for you and your people too, Sir? I scorn it, Sir.”

Mr Rymer preaching at St Andrew’s upon that text, *Little children, it is your father’s pleasure to give you a kingdom*, said, (*this was much about the rabbling time*);

“ Who are the little children here spoken of? Why, I’ll tell you, even the rabble as they are called, they are God’s little children, who work his work, and therefore look for a reward.”

Another time he told them, “ That he was not reputed a good husbandman, who did not muck (*dung*) his land well. Now, Sirs, *said he*, except you get your hearts mucked with the sharn of grace (*dung’d with the dunghill of grace*), you’ll never thrive.”

A D D E N D A.

IN the beginning of June 1721, Mr. J——n D——n, commonly called Saxty-Ten, preached in the Kirk of Aberdour in Buchan, and in his prayer after sermon, expressed himself thus, “ O Lord, rain down rainins, and the best fruits in thy basket, upon us thy people; and as for the bishop-ministers, sweep them off from the earth with the besom of destruction.”

About the year 1729, one Alexander Moir, in the Kirktown of Drumblait, Aberdeenshire, making exercise, as it is commonly called, on a Sunday evening in his family, was heard to pray, “ That God would make his word to them as a sounding brass and a tinkling cymbal.” The direct contrary of which the poor man, captivated with a mere jingling sound of words, should have prayed for.

In Perthshire, an Elder of the Kirk, more zealous than knowing, thinking fit to visit a dying neighbour, must needs pray for the sick person. One of the name of Lawfon being present, who knew the shallowness of the Elder, and understood well the danger of extemporizing in our addresses to God, would by no means abide in the house to join in the rash and inco-

herent effusions to be then uttered, but slept to the door, and stood there to listen to what might be said. The Elder laboured hard, and roared aloud, at the confused work, and thought fit at length to pray to God, " To send the prince of the power of the air, ' to receive the soul of the dying person." The listening neighbour, whose patience had been sufficiently tired before this monstrous expression had been belched out, slept again into the house, and reasoned the matter with the Elder, how he came to consign the soul of the dying person to the Devil. The poor Elder, quite confounded with the accusation, began to rebuke, very gravely, his animadverting friend, for imputing to him such an odious act, which he never once intended. Upon this, Lawson asked him, if he had not prayed as above, repeating the very words to him. This the Elder acknowledged; " Well then, *said he*, do not you know that the prince of the ' power of the air, is one of the characters, by which ' the Devil is represented to us in scripture?" And, calling for a bible, he turned up the passage, Ephes. ii. 2. for the conviction of the extemporizing Elder.

These are recent instances, and many more might be added, to convince those that are more nearly concerned to rectify abuses, of the usefulness and even necessity of premeditated set forms of prayer, to prevent the shocking nonsense and horrid blasphemies, too frequently offered up to the great God of heaven and earth. See the excellent letter from a blacksmith to the Ministers and Elders of the Kirk of Scotland, upon this affecting subject, no farther back than 1758. A performance too little regarded by those, to whom it is most applicable, and who ought to lay it most seriously to heart.

A modern Tale of Yesterday.

IN Æsop's days, when all things spoke,
 And birds and beasts had all their joke ;
 Had king, had parliament, had parson,
 And carried, like to men, the farce on :
 'Twas then a pack of senseless brutes,
 Who oft before had great disputes,
 'Bout this, and that, and t'other beast,
 To serve the herd, and be the priest ;
 At last agreed both great and small,
 Unanimous, to give a call
 To some good beast wou'd please them all :
 And, having many trials got,
 Upon a monkey fix'd the lot ;
 Whom they knew nothing of before ;
 He had been chaplain to a boar,
 And never thought so high to soar.

Exalted with his elevation,
 Proud prig forgot his former station ;
 Abus'd the herd even from the pulpit,
 As if each beast had been a culprit.
 A hint he got from a good friend :
 He answer'd thus, " pray, Sir, attend,
 ' I am vicegerent here for God ;
 ' I have, Sir, and will use the rod !"

*On the horrid Murder committed upon the sacred
 Person of the most Reverend Father in God,
 JAMES late LORD ARCHBISHOP of ST. AN-
 DREWS, Primate of all SCOTLAND, and Metro-
 politan ; and one of his Majesty's most honourable
 Privy Counsellors : May 3. 1679.*

Written immediately after.

Si natura negat facit indignatio versum.

CAIN reviv'd ! is he return'd from Nod,
 To teach men murder, 'gainst the laws of God ?
 Is Scotland Scythia ? ah ! I fear that thus
 Strangers will say when this they hear of us ;

What

What will they say ? Yea what will they not say
 Of that attempt at Edinburgh by *Kay* !
 Of that at the New-mills ? Of this in Fife ?
 Which took away the reverend primate's life.
 O horrid murder ! wanting parallel
 Among the Turks, far less where Christians dwell.

Could I a satire write, I might describe,
 Tho' ev'n but slenderly, this murdering tribe:
 But ah ! my genius is too dull, too flat,
 To write rough verse agreeable to that :
 I therefore hope the reader will excuse
 Th' attempt of, ah ! my too too gentle muse.

Who were the actors of this horrid deed ?
 Speak out, who did it ? *Jack of Leyden's* seed ;
Anello's bastards, imps of *Tyler, Straw,*
Cade, Ball, and such as England long since saw ;
 Curs'd Canibals ; base bloody hellish Hounds !
 Who thirst for blood, and feast themselves with
 wounds :

Rebellious scoundrels, whelps of Cerberus,
 'Got 'twixt She-Tygers and an Incubus :
 Devils incarnate ! murmuring mutineers !
 Who joy to set three kingdoms by the ears :
 Profligate villains ! Caledonian boars !
 Bold empyricks ! who love not that our sores
 Should e'er be heal'd ; inventors of all evil ;
 Form'd to outstrip the very Pope or Devil.
 Brats of Ignatius, sons of Belial !

Say what they please, they're Papists practical.
 Gun-powder treason and St. Andrew's blood,
 Will witness this, and make my saying good.

Cowardly dastards ! ten to one ; oh, fy !
 And yet the faction boasts of chivalry.
 Is this the thing, the mighty thing they call,
 Their brave exploits ? their acts heroical ?
 Ten men, ten armed men to set upon
 A single person ! yea an aged one,
 And basely murder him ! had one or two
 Assaulted him, he might have made them rue
 Their vain attempt, and maugre both their swords,
 Had sav'd himself by cutting of their girds,
 As once before.—

The rogues are fled—they've reason so to do ;
 But God in vengeance will such brutes pursue.
 They're fled, 'tis true ; yet still I make no doubt,
 That providence will hunt the villains out,
 And send them to the bar, there to be try'd
 Conform to law, for this their parricide ;
 Where judge and jury both with one consent
 Will sure consign them to just punishment.

Awake, great CHARLES, awake ! revenge the same,
 Thy father's *petor per Ecclesiam* *,
 Prov'd but too true ; yea I am bold to say
 Had these but power, they'd send thee the same way
 They sent the primate ; thee may God defend
 Both night and day from what these fiends intend !

Will you, great Sir, indulge such fiends as these !
 Erect a nursery of lice and fleas !
 And foster vermin, vile Ascarides !
 The scum of mankind, scandal of our nation,
 Pretending always to a reformation,
 When paralleling Daniel's desolation.
 If you but grant an inch, they'll take an ell,
 Insatiable like the grave or hell.

That easy nature that's inbred in thee,
 Great Charles's son, as if *ex traduce*,
 Is apt to be abus'd ; thy father split
 Upon that rock : if therefore you thinkest fit
 T'indulge a few, be sure you have them ty'd
 In strictest bonds, for fear they start aside ;
 You cannot be too sure, since 'tis their use
 And common trick to play at fast and loose.

My Lords of Council, up, bestir yourselves,
 Bring down *Astrea* to hang up these elves.
 You are oblig'd in conscience and in honour
 To favour justice, and to think upon her
 Now that she's so contemn'd ; the place and station
 Which ye enjoy, as judges of the nation,
 Oblige you to it : Furthermore the love
 You bear yourselves and families, should move
 You to avenge this deed : I cannot see,
 If these escape, how you can travel free

* *His Motto.*

From

From their assaults; but have a chance to fall
 By pistol, arquebuss, or musket-ball;
 By sword, by dagger, or by Spanish figs,
 Fit instruments for our Naphtalian whigs.
 Secure yourselves, my Lords! What shall you do?
 Some may suggest: why, there's but one of two.
 The first is this,, recant and play the fool;
 Beg for the sackcloth and repentance stool;
 Fall down before these popelings, kiss their toes,
 And court them daily with deep sighs and oh's;
 Make your eyes reel, and circumflect your mouth,
 Make th' upper lip point north, the under south;
 Cry out, and say, you're burden'd with the weight
 Of their displeasure as in *forty-eight*:
 If this ye do, 'tis probable they'll spare
 Some of your lives, and let you have a share
 Of their democracy; thus you may be
 Like *Nethinims* unto their Presbytery..

But there's another way, more safe, more sure,
 As I suppose, whereby you may secure
 Yourself from their assaults: what's that? pursue
 The faction; tis a most unhappy crew,
 Pursue them boldly; let them know, yea feel,
 That ye, as judges, should have hands of steel,
 And lions hearts: my Lords, be not dismay'd,
 The cause is good, ye need not be afraid.
 Conveen them all, each man and mother's son;
 Let none be absent, not so much as one.
 Assemble rich and poor, both great and small;
 Forget not Ladies (they're the plague of all,
 The grand supporters of this scarlet whore);
 Make all recant and solemnly abjure
 This devilish doctrine of assassination:
 If they refuse, send them to some plantation
 Within the torrid Zone, the proper lists,
 Specific soil for Anthropophagists.

Ye loyal Presbyterians (questionless
 Such persons yet there are, and I confess
 I ne'er dreamt otherwise; and hope that I
 Do not by this offend in charity)!
 To you I speak: These varlets use your name,
 And shroud their wickedness beneath the same;

Disown

Disown them now ; for you can never find
 A fitter season to express your mind :
 Disown their principles, their practices,
 (Those are the fountain, and the river these) ;
 Disown their beastly pamphlets, *Naphthali*,
Lex Rex, *apologies*, *jus populi*,
Cup of cold water ; throw it down, and take
 A little *wine* now for your stomach's sake.
 If you are silent now, some men will think
 That all these books were written with your ink.
 Disgorge the poison you have swallow'd down
 By inadvertency ; and, Oh ! disown
 The crimes of *Mitchel*, *Felton*, *Ravillac* ;
 Drink no more water, take a little sack,
 'Twill be an antidote may help t' expell
 Your sharp crude humours, and redeem from hell :
 If ye neglect to follow this advice,
 But lurk like toads, and hatch this cockatrice,
 The law may justly judge you *art and part*,
 And say you're all but rotten at the heart.

Coat of Arms of SIR JOHN PRESBY- TER.

HE bears party *per pale* indented ; God's glory and
 his own interest over all honour, profit and pleas-
 ure counter-changed ; ensign'd with an helmet of ig-
 norance, opened with confidence befitting his degree ;
 mantled with gules and tyranny, supported by a wreath
 of pride and covetousness ; his motto a Solemn LEAGUE
 and COVENANT reversed and torn, with these words
 written underneath, *aut hoc aut nihil*. This coat of
 armour is du-paled with four others, signifying thereby
 his four matches: The *first* was into the family of
Amsterdam, who bears for her arms, in a field of
 toleration, three Jews heads, proper, covered with as
 many blue caps : 2d, Into the family of Geneva, who
 bears for her arms, in a field of separation, marginal
 notes on the Bible false quoted : The 3d was into the
 family of N. England, who bears for her arms a
 prick ear'd preach-man, perched on a pulpit, proper,
 holding

holding forth to the people a schismatical directory:
The 4th, *Scotland*, where you have a large field of re-
bellion, charged with the stool of repentance, &c.

F I N I S.

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